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PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* and the *Journal of American Folk-Lore* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

GENERAL

- Acher** (R. A.) Spontaneous constructions and primitive activities of children analogous to those of primitive man. (*Amer. J. Psychol.*, Worcester, 1910, XXI, 114-150.) Written from the point of view of atavism and the theory of recapitulation. Treats of use of blocks for building, playing with sand and earth, use of stones in play and building, collections of stones, playing with snow and ideas about it, snow-balling, etc., use of strings (string games and plays), points and edges (liking for knives, scissors, arrows, phobias for sharp objects), modifications of bodily form (attempts to change stature, features, bodily peculiarities, etc.), attitude towards clothing, striking and hitting propensity, throwing, etc. A. sees "phyletic background" for these activities and tendencies and thinks that the analogy between the child and primitive man is very close. But not a few of these analogies vanish on closer scientific study. The material considered was obtained by the *questionnaire* method.
- Andree** (R.) Anthropologische Indices (Globus, Brnschw., 1910, xcviii, 160-161.) Calls attention to the need for and the value of indexes to the series of anthropological periodicals, etc. The recent index to the first 20 volumes of *L'Anthropologie* is heartily welcomed.
- von Andrian** (F.) Dr Ernest Theodor Hamy. (*Mitt. d. Anthropol. Ges. in Wien*, 1910, XL, 51-58.) Treats of life, scientific activities, publications, etc., of Dr E. T. Hamy (1842-1909), the French anthropologist and Americanist.

- Anthony** (R.) Quelques modifications adaptatives secondaires du thorax chez l'homme. (*R. de l'Éc. d'Anthr. de Paris*, 1910, XX, 257-266, 3 fgs.) Treats of secondary modifications of the human thorax (antero-posterior flattening of thorax and sternum instead of bilateral flattening; considerable development of the clavicle; separation of the superficial pectoral muscles, etc.; regression of the deep muscles of the anterior region of the thorax), considered as "the results of the mechanical conditions of man's special adaptation."
- Bartels** (M.) Über europäische und malayische Verbotsscheiben. (*Z. d. Ver. f. Volksk.*, Berlin, 1910, XX, 202-207, 2 fgs.) Treats of European (ditch, heap of twigs, pole set up with straw-wisp on top, "the King's glove" in a vineyard of Meran, black, or red as in the Tirol; pole with bleached skull of horse or cow placed on top, among Tatar peasants of Crimea) and Malayan (*matakáu* trespass and protection signs for plantations, gardens, etc., in the Malay Archipelago, especially on the islands of the Alfuro Sea, —there is a fine collection in the Royal Ethnological Museum in Berlin). In Italy (although referred to in Boccaccio) such signs seem not to occur. The erection of a *matakáu* is somewhat of a ceremonial and the punishments threatened are enmity of relatives, sudden death, certain diseases, etc., which fall upon the trespasser or offender, of themselves.
- Baudouin** (M.) La luxation congénitale de la hanche au point de vue anthropologique. (*Bull. Soc. d'Anthr. de*

- Paris, 1909, v^e s., x, 144-147.) Discusses anthropological aspects of congenital dislocation of the hip,—sex (not essentially a female trouble), bilateralism (bilateral almost as common as unilateral; bilateral a little rarer in males), right and left (right a little more common; unilateral right more common in males than left), lesions, frequency in prehistoric times, etc.
- *et* **Taté** (E.) Humérus anormal, à exostose double, d'origine préhistorique (Ibid., 262-264.) Brief account of a left humerus (possibly neolithic, but more likely Gallo-Roman, to judge from objects found with it) from the Grotte des Bas-Vignons, commune of Essonnes, Seine-et-Oise, with two exostoses, one of which the authors consider to be a reversional anomaly, the other, perhaps, "an exostosis of development."
- Belck** (W.) Die Erfinder der Eisen-technik. (Z. f. Ethnol., Berlin, 1910, xlii, 15-30.) Discusses the question of the origin of iron-smelting and iron-working, etc. The late appearance of iron among them shuts out the whole Assyro-Babylonian area from the list of places where this art might have originated. B. argues against the origin of iron-smelting among the African negroes and its transfer thence to the ancient Egyptians and its spread elsewhere from them. B. holds that the oldest mention of hardened iron or steel is to be found in the Bible (Joshua, xvii, 16, 18; Judges i, 19 and iv, 3.) where the chariots of the Canaanites are referred to.
- Bellucci** (G.) Sul bisogno di dissetarsi attribuito all'anima dei morti. (A. p. l'Antrop., Firenze, 1909, xxxix, 213-229, 4 fgs.) Treats of the belief that the spirit of the dead needs something to drink (a bowl or vessel of some sort is placed at the feet of the corpse or elsewhere near it), a rite illustrated in prehistoric times (e. g. necropolis of Tani; neolithic grave of Sepino in Campobasso, etc.), among primitive peoples (Mincopis), African Muslims (Tunis, Algeria), modern Italians of Umbria, the Marche, the Abruzzi, etc., by various customs and beliefs respecting the "thirst" of the dead.
- Belot** (A.) A propos de vocabulaire. (Bull. Soc. Libre p. l'Étude psychol. de l'Enfant, Paris, 1910, x, 101-105.) Gives results of experiments to determine extent of vocabulary of ignorant peasants, etc. Instead of being "only about 400 words," as Payot asserted in 1900, the stock of words of such an individual certainly reaches 3,000 and over quite often. See also the *Bulletin* for 1905-1907.
- Bloch** (A.) La grosseur du mollet comme caractère anthropologique. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 87-96, 2 fgs.) General discussion of the size and development of the calf of the leg as an anthropological characteristic, with special reference to the white and negro races. B. concludes that the lack of development of the calf is a mark of the negro race, and that this feature elsewhere (e. g., Ethiopians, Australians, Papuans, Veddas, Dravidians, etc.) is atavistic, showing their negro origin. A negroid element explains also the presence of this characteristic among the ancient Egyptians (the ancient Assyrian calf was very large). The very large calf of many white women is due to fat, not muscular development as is the case with men; in this they resemble young children.
- Présentation de portraits de deux jeunes chimpanzés, d'un jeune orang et d'un jeune gorille. (Ibid., 148-155, 4 pl.) Notes on the young chimpanzees (2 males, one female) at the Olympia Theater, a young orang and a young gorilla (in 1891 in Paris), with a succinct account of the intelligence and the external characteristics of the chimpanzee. The young gorilla is much less sociable than the chimpanzee and the orang. The intelligence of the chimpanzee is natural to it and not the result of "ancestral domestication hereditarily transmitted."
- Blythe** (W. H.) On a slide rule and tables to calculate $P = .000365 \times L \times B \times H$. (Man, Lond., 1910, x, 124-126.) On the upper fixed rule the scale of logarithms of the product (P) is indicated; on the lower fixed scale the logarithms of the breadths (B), and on the movable slide those of the length (L) and the height (H) measured in opposite directions; the scales should be so arranged that one value of the product must agree with the proper positions of the respective logarithms of L, B and H,—the rest will follow.
- Boas** (F.) Psychological problems in anthropology. (Amer. J. Psychol., Worcester, 1910, xxi, 371-384.) Dis-

cusses question of "the psychological laws which govern man as an individual member of society." Treats of examples from the domains of industrial activity, social structure, religious ideas, totemism, valuation of actions, art, language, groups of activities and of thoughts appearing in certain typical associations, etc. Such associations are exemplified in nature-myths (the distinction between the folk-tale and the nature-myth lies solely in the association of the latter with cosmic phenomena, something natural in primitive society, but occurring only as a survival in modern society); primitive decorative art (with us almost the sole object here is esthetic, among primitive peoples there is also the symbolic *motif*); totemism. The importance of automatic actions in the development of the customs and beliefs of mankind is pointed out (e. g., table manners, customs of modesty, taboos, local conventional styles of art, etc.). The older customs of a people, under new surroundings develop into taboos (cf. Eskimo taboo against eating caribou and seal on same day). The customary tends to become the ethic, or even the beautiful. The other later tendency to discover the motives of customary behavior leads to "secondary explanations," found at all stages of culture. Many of these "secondary explanations" are due to conscious reasoning. The development of the nature-myth, e. g., shows how, "when primitive man became conscious of the cosmic problem, he ransacked the entire field of his knowledge until he happened to find something that could be fitted to the problem in question, giving an explanation satisfactory to his mind."

Borgeld (A.) *Uit een oud reisboek.* (Volkskunde, Gent, 1910, XXI, 111-115.) Reprints from a book of travel printed at Amsterdam in 1679, some medical instructions for travelers of interest to the student of folk-medicine.

Boule (M.) *Le docteur Léon Laloy.* (L'Anthropologie, Paris, 1910, XXI, 612-613.) Brief account of life and scientific activities of Dr Laloy (1867-1910), collaborator on *L'Anthropologie* and author of two notable volumes, *L'évolution de la vie* (1902) and *Parasitisme et mutualisme dans la nature* (1906). In 1905 he became Librarian

of the Academy of Medicine (Paris). He was distinguished as a polyglot.

Broomall (H. L.) Variation of accent in English words. (Proc. Del. Co. Inst. Sci., Media, Pa., 1910, v, 29-40.) Shows from numerous data that "the general shift of English accent is toward the beginning of the word, but it may be restrained by (1) the tendency to differentiate the verb from other parts of speech, (2) the difficulty of pronouncing too many unaccented syllables, and (3) prefixes." The failure of the lexicographer to recognize many shifts of accent is pointed out.

— A current variation in English pronunciation. (Ibid., 69-74.) Treats of the pronunciation of *t* or *d* followed by *i* or *y* preceding a vowel, "vacillating between its original *t* or *d* sound and its palatalized *ch* or *j* sound respectively." The extent of this variation shows how far "a spoken language belongs to its speakers and not to the grammarian and the lexicographer."

Buschan (G.) Die Bedeutung der Verwandtschaftsheiraten für die Nachkommenschaft. (Neuland des Wissens, Lpzg., 1910, I, 721-727, 772-775.) Discusses the significance of close intermarriage for the offspring, the arguments against consanguineous marriages (frequency of diseases in children, tendency toward infertility, greater mortality, malformations, etc., of offspring, occurrence of deafmutism, diseases of the eye, mental anomalies etc.) are considered. The conclusion reached is that when both consanguineous parents are bodily and mentally sound and come from stock free from hereditary taint, there is hardly danger of the offspring being affected for the bad. But long continued close intermarriage may finally lead to degeneration. Although the origin and progress of human culture are due to close-breeding (Reibmayr has emphasized this), nevertheless, occasional intermixture and "freshening" from outside is necessary for the avoidance of degeneration.

del Campana (D.) Notizie intorno all'uso della "siringa" o "flauto di Pane." (A. p. l'Antrop., Firenze, 1909, XXXIX, 46-61, 1 pl. 3 figs.) Treats of the use of the syrinx or "Pan's pipe": Classic myth, use by Greeks and Romans, elsewhere in Europe; Asia,—Liu-Kiu is., China; Africa,—Congo region; Am-

erica,—no records from N. America, but known in S. America from Columbia, Ecuador, Brazil, ancient Peru, etc.; Philippine is.; New Guinea; Timor; Solomon is., Fiji is., New Britain; Tonga is., etc. Many specimens of this instrument are in the Italian ethnological museums.

— Notizie sopra la raccolta etnografica del Prof. Domenico Del Campana. (Ibid., 1910, XL, 264-269.) The ethnographic collection of Prof. Del Campana, begun in 1903, consists of cult-objects, ornaments, dress, musical instruments, weapons, etc., from British India; musical instruments, ornaments, etc., from ancient Egypt and a few objects from the Congo; ornaments, weapons, dress, fish-nets, etc., from Australia and New Guinea; a few specimens from Canadian Indians. South America is represented by numerous ornaments, weapons, manufactures, etc., from the Chiriguano, Tobas, Matacos, Chorotias, etc.

Cartailhac (E.) Eugène Trutat. (L'Anthropologie, Paris, 1910, XXI, 613.) Note on the scientific activities of E. Trutat (d. 1910), director of the Museum of Natural History at Toulouse, the first real museum of human paleontology, and one of the early investigators of cave-man.

Chaillou (A.) Considérations générales sur quatre types morphologiques humains. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s. I, 141-150, 4 pl., 4 figs.) Describes and figures the four "morphological types" recently set up by Dr Sigaud of Lyons (with the additional evidence derived from measurements of 100 psychopaths, 100 soldiers, etc.): *Muscular* (the most wide-spread type; furnished the canon for Greek statuary; head more commonly brachycephalic; thorax well-developed; shoulders broad and high, etc.); *digestive* (represented most purely by the Eskimo; common in rich provinces of France, such as Beauce, Normandy, Lorraine; predominance of digestive apparatus, especially at the level of the trunk; soft parts of digestive regions of body easily deformable); *respiratory* (great development of thorax and of middle range of face; this type constitutes the chief part of the Semites and other nomads, and is found also among the Basques and Béarnais,—in the mountains of Central and Southern France); *ce ebral*

(the head is here the chief characteristic, this type exhibiting those hierarchic traits of the skull which belong to the superior man from the intellectual point of view; occurs only among peoples of advanced civilization: Ptolemaic Egypt, southern Touraine, in France, etc.).

Chamberlain (A. F.) Some difficulties in Bible translation. (Harper's Mag., N. Y., 1910, CXXI, 726-731.) Treats of difficulties in rendering the Bible, or parts of it, into the languages of primitive peoples, with illustration from Hottentot, Kootenay, Kele, Carib, Iroquois, Natick (Massachusetts), Ojibwa, Eskimo, Kacong, Fjort, Quechua, etc. Notes also some clever achievements.

Clodd (E.) In Memoriam: Alfred Nutt. (Folk-Lore, Lond., 1910, XXI, 335-337, portr.) Sketch of life and activities of Alfred Nutt (1856-1910), folklorist, author of eleven books and numerous articles, etc.

Cockerell (T. D. A.) The future of the human race. (Pop. Sci. Mo., N. Y., 1910, LXXXVII, 19-27.) Argues that "in the case of man, as with domesticated animals and cultivated plants, it is possible to get rid of many undesirable qualities, to combine others which are desirable, and to maintain indefinitely that which has been once secured." We may get a race of people "none of whom have a certain hereditary taint, all of whom have a certain hereditary quality." Beyond that we ought not to go, if we could, for "no one would wish to sacrifice the interesting diversity of human types which makes life chiefly worth while."

Comby (J.) Tache bleue mongolique. (Arch. de Méd. d. Enf., Paris, 1910, XIII, 854-858, 1 fig.) Describes, with references to literature of subject, two cases of "blue Mongolian spot,"—one in a Jewish boy of 13 years, brunet, with a genital anomaly (hypospadias); the other in a boy of 13 months, born in the department of Seine-et-Marne. In the first case the spot is in the lumbar region, on the left of the vertebral column; in the other at the sacrum. It is evidently no "race-sign" in the European white child. The age of 13 is rather late for its persistence.

Cuvier (G.) Note instructive sur les recherches à faire relative aux différences anatomiques des diverses races

- d'homme. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 303-306.) Test of anthropological instructions drawn up in 1800 by the great naturalist Cuvier for the Baudin expedition to the South Seas. Calls attention to observation of cranial form in the various races, the defects of ethnic paintings (of the Negro especially), the need of anatomical specimens, of face and profile views, care in representing and describing dress and ornament, etc., the preparation and preservation of specimens. The Papuans, Australians, Patagonians, and Malagasy are mentioned, as deserving special attention. See Hervé (G.).
- Cyrus Thomas.** (Amer. Antrop., Wash., 38, 1910, N. S., XII, 337-343, portr., bibliogr.)
- De Cock (A.)** Spreekwoorden, zegswijzen en uitdrukkingen op volksgeloof berustend. (Volkskunde, Gent, 1910, XXI, 31-35, 70-76, 96-101, 143-150.) Continuation of proverbs, sayings and expressions (plants named after the Virgin Mary; after angels, after Jesus, or referring to them; after the apostles, saints; after thunder, etc.) based on folk-beliefs.
- Geparodieerde sermoenen. (Ibid., 37-40, 80-83.) Gives 7 mock-sermons in Dutch from various sources. See Bockenoogen (G. J.).
- Het Kerstfeest. (Ibid., 49-66.) Treats of the Christmas festival and its analogues, particularly in various countries of Europe (Teutonic lands, France, Silesia, Italy etc.).
- Spreekwoorden en zegwijzen over de vrouwen, de liefde en het huwelijk. (Ibid., 78-80, 115-120, 155-160.) Nos. 399-570 (with additional notes) of proverbs and sayings about women, love, and marriage.
- Sterfgeval. Florimond van Duyse. (Ibid., 120-121.) Appreciation of the works of F. van Duyse (1843-1910), son of the poet P. van Duyse, and author of numerous folk-lore articles, especially on folk-music, etc.
- Dirr (A.)** Linguistische Probleme in ethnologischer, anthropologischer und geographischer Beleuchtung. (Mitt. d. Anthropol. Ges. in Wien, 1909, XXXIX, 301-320; 1910, XL, 22-43.) Treats of the history of language as the history of its changes (Dr D. confines the term "evolution," *Entwicklung*, to a progress from lower to higher), and the causes of such changes; phenomena of contact and "contamination"; special and class languages, minor languages of all sorts. According to D. "the most comprehensible and most easily and safely observable causes of all linguistic changes (whether phonetic, grammatical or syntactical in nature) are to be sought in the effects of two languages upon one another, whether these languages occur successively in one and the same people, or whether they are used side by side by the same people." And "what holds for a whole people is true also for its subdivisions, for even a unilingual people is not always a linguistic unity, but is made up of linguistic unities. This influence of the old language on the new and of the new on the old is illustrated by many examples. The evolution of a language occurs most rapidly when a mutual penetration of all strata and classes of people is possible or necessary." Reconstruction of "a common vocabulary," or, with its help, of "a primitive culture," must, according to D., remain mere patchwork, a useless undertaking. No anthropological (racial) substrate lies beneath, e. g., the linguistic "Indo-European." The "Indo-European" itself "is only a form of an earlier speech," and by this means we arrive at an ultimate first human language. Language is a social function and its variations are likewise of a social nature. Dr D. is writing a book on the Caucasian languages as illustrating the points discussed in this article. The Caucasus is "a linguistic laboratory."
- Dresslar (F. B.)** Suggestions on the psychology of superstition. (Amer. J. Insan., Baltimore, 1910, LXVII, 213-226.) Based on the author's *Superstition and Education* (1907). Superstition seems to be "an exclusively human manifestation"; and "superstitions represent in part those conclusions which men have adopted in order to free the mind from the strain of incomplete thinking."
- Dubreuil-Chambardel (M.)** Un cas d'hyperphalangie du pouce. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 118-128, 3 figs.) Detailed account, with x-ray photographs, of a case of double left thumb (large right thumb also) in a typographer, aged 24, with family heredity of abnormalities of a similar kind.

- Ellis (H.)** The symbolism of dreams. (Pop. Sci. Mo., N. Y., 1910, LXXXVII, 42-55.) Notes that among the absurdities of popular oneiromancy there are some items of real significance and discusses the theories of the Freudian school, pointing out objections to the theory that the wish-dream is the one and only type of dream and that we dream only of things that are worth while. See the author's book, *Dreams* (N. Y., 1911).
- Eolithen.** (Globus, Brnschw., 1910, xcvi, 305.) Brief résumé of Dr Laloy's article in *L'Anthropologie* (1910).
- Fishberg (M.)** Ethnic Factors in Education. (Proc. Nat. Ass. f. Study and Ed. of Except. Children, 1910, 117-123.) Discusses "race," educational capacities of negro, Australian (black) and Jewish children. Holds that the American public school is of the greatest value in transforming child of other races. Dr F. is also of opinion that in the practical work of the teacher, especially in the elementary schools, ethnic factors may be disregarded. See the author's book, *The Jews* (Lond. and N. Y., 1910).
- Förster (B.)** Stanley's Selbstautobiographie. (Globus, Brnschw., 1910, xcvi, 299-303.) Résumé and critique of *The Autobiography of Sir Henry Morton Stanley* (London, 1909), with special reference to his African explorations, his relations with Emin Pasha, etc.
- Foy (W.)** Zur Geschichte des Gebläses und zur Herkunft der Eisentechnik. (Ibid., 142-144, 1 fig.) Treats of the history of the bellows and the origin of iron-smelting. F. holds that Africa can not at all be considered the home of iron-smelting, all the chief forms of bellows found in that continent being of Asiatic (partly Asia Minor, partly southern Asia) origin. The subject is discussed in detail in the author's article *Zur Geschichte der Eisentechnik in Ethnologica* (1, 1909). See *American Anthropologist*, 1910, N. S., XII, 112.
- Fritsch (G.)** Die Entwicklung und Verbreitung der Menschenrassen. (Z. f. Ethnol., Berlin, 1910, xlii, 580-586.) Discusses the origin and development of the human race (scheme on p. 583.) F. adheres to the idea of protomorphic, archimorphic, and metamorphic, with these stock-races (archimorphic): black, white, and yellow. The present protomorphic representatives of "primitive man," are not, according to F., the predecessors in line of the modern culture-peoples, but must be left out of the scheme of their evolution. The Malay is a mixed and not a principal race; likewise the American. According to F., the "Gés, Maku, Fuegians," represent the protomorphic primitive aborigines of America, the part "incapable of civilization," and the oldest American culture has affinities with Oceanic and Asiatic (in C. America) and European (in N. America). The centers of distribution of the human races have been in S. W. Asia (white), N. E. Asia (yellow) and central Africa (black). The protomorphic primitive "cultureless" race of Europe was the Neandertal; in Asia the Vedda, etc.; in Africa, the Bushman; in Australia, the aborigines of Queensland. This scheme by no means fits America well.
- Frizzi (E.)** Ein Beitrag zur Konstruktion des Sagittaldiagramms auf Grund absoluter Masse. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1909, xi, 43-44, 1 fig.) Note on graphic representation (Martin apparatus) from measurements from nasion, lambda, prosthion, and inion.
- Galton (F.)** Numeralized peoples for classification and recognition. (Nature, Lond., 1910, LXXXIII, 127-130, 5 figs.) Describes formula based on "five cardinal points" of portrait or human profile: nose-brow notch, nose-tip, notch between nose and upper lip, tip of chin, by extension of which peculiarities of profile (racial, family) can be expressed numerically so as to be serviceable for eugenic records. Examples of application.
- van Gennep (A.)** Paul Ehrenreichs Methode in der Deutung der allgemeinen Mythologie. (Hess. Bl. f. Volksk., Lpzg., 1910, ix, 199-207.) Criticises the views and theories expressed in Dr E.'s *Die allgemeine Mythologie und ihre ethnologischen Grundlagen* (Lpzg., 1910), particularly its "lunar theory" aspects, and the doctrine of the priority of "nature mythology." In more than one place Dr E. seems to put the cart before the horse in the way of explanation and interpretation.
- Giuffrida-Ruggeri (V.)** I caratteri pseudo-infantili. (A. p. l'Anthrop., Firenze, 1909, xxxix, 15-17.) Discusses, with

critique of the views of Hagen, the "pseudo-infantile" characters of man. Hagen maintains that the human races are lower the more they depart from the proportions of the new-born European child. An abuse of analogy is seen in some of these *rapprochements*. As. G.-R. says, "some are infantile only in the mental infantilism of him who maintains their existence." The so-called "infantile characters" of the female skull, e. g., are pseudo-infantile.

— Alcune idee controverse sul dimorfismo sessuale nell'uomo. (Ibid., 1910, XL, 44-50.) Discusses recent theories concerning sexual dimorphism in man (Hoernes, Stratz, Ellis, etc.). G.-R. argues, contrary to Hoernes, that "woman is more plastic than man," this greater plasticity resulting from a greater variability. Sexual dimorphism receives its explanation from the fact that "greater differentiation and greater variability and plasticity cannot coexist in the same sex." Sexual dimorphism is greater with the "higher" races, the divergence being least in the protomorphs. Secondary sexual characters are to be explained as characters of orthogenetic correlation, not the result merely of sexual selection.

— Classification des groupes humains. (Scientia, Bologna, 1910, VII, 1-9.) Discusses the classification of human groups, with special reference to the views of Deniker, Sergi, Stratz, etc. According to Dr G.-R., neither the groupings of Deniker (17 in number), nor those of Sergi and other polygenists are justified, by reason of the unity of the human species. The real systematization of human groups must arise from investigations and studies such as those of Klaatsch, Martin, the Sarasins, Hagen, Stratz, etc. A classification of the somatic groups based on phylogenetic researches is possible to the monogenist (cf. Stratz's "phyletic classification," founded on the idea of physical characters regarded as "primitive," or as "progressive"). For the monogenist it is of great importance to know whether the American Indians, e. g., present at one and the same time the primitive characters of the whites and the primitive characters of the yellow race, i. e., whether they belong to the common undifferentiated stem from which these two later branched

off; whether, in like manner, the Australian blacks are pre-Negroid and pre-Mongoloid, and whether there are also correspondents to the rude European type (Klaatsch's Australoid), to the type of Darwin, and to the type of Socrates.

— Applicazioni di criteri paleontologici in Antropologia. (Monit. Zool. Ital., Firenze, 1910, XXI, 35-46, 1 fig.) Discusses the application of paleontological criteria in anthropology, with reference particularly to the views of Sergi, Depéret, etc. In man local or regional varieties and "races," exist, not separate species (the Australian, e. g., and the Samoyed, as Sergi, e. g., thinks) and this is true of prehistoric times as well,—the so-called *Homo Neanderthalensis* is not extinct even yet. No other species than the present one has been shown to have existed. The law of increase of stature phyletically and the law of specialization are of importance with regard to prehistoric man. Polygenism is not justified by prehistoric data.

— Paragone antropologico fra i due sessi. (Riv. d'Italia, Roma, 1909, XII, 650-662.) Discusses the problems of the anthropological comparison of the two sexes (relation of brain-weight and body-weight,—coefficient of cephalization; comparative volume of bones, etc.; relation of weight of femur, mandible, etc., to cranial capacity; body-weight and stature; length of trunk and of various members of the body, limbs, etc.; pelvis; relation of sections of limbs to one another, etc.). *Quantitatively* the variability of woman is greater than that of man, *qualitatively* (i. e., with respect to physiological ends), less. In general woman is more macroplastic and, therefore, microsome. In woman the functions of nutrition are developed at the expense of muscular energy. Woman is predominantly anabolic, man catabolic.

— Incroci ai due estremi della gerarchia delle razze umane. (Ibid., 1910, XIII, 167-173, 3 figs.) Discusses the effects of *mélissage* between "higher" and "lower" races as exemplified, e. g., in the "Bastards" of German Southwest Africa, who are the result of a mixture of Hottentots and Boers,—they number now some 2,500. In this "mixed race" there is a distinct improvement in physical appearance and constitution:

- Stature shows the effect of European influence; Hottentot steatopygy has disappeared (although the women are fatter in the region in question than Europeans; the smallness of the hands shows the Hottentot influence; the hair and beard may be said to be "intermediate" between the Hottentot and the European; the skin-color is like that of the southern European; the "Mongolian fold" appears in the "Bastards" as an infantile character only and is not carried over into adult age. Prof. Fischer (q. v.) says that these "Bastards" present on the whole "an intermediate type with an amplitude of variation of characters greater than that of their ancestral races." Prof. G.-R. thinks that in this mixture the higher characters may be most favored, there being throughout all mankind a tendency toward refinement of physical type. The case of the disappearance of the "Mongolian fold" may typify the course of evolution here in general. This tendency has assured the prevalence of the characters of the white, wherever he has mixed with the Negro; that we are not in presence of a simple "return to the white ancestor" is shown by the fact of the transmission in the case of the "Bastards" of the Hottentot hand in preference to the European.
- Godin** (P.) *Asymétrie des oreilles*. (Rev. Scientif., Paris, 1910, XLVIII, 811-812.) Gives results of observations of asymmetry of the ears in 100 boys and 100 adults. The left ear was larger in 89 per cent. of boys and 79 per cent. of adults.
- De la puberté à la nubilité chez l'adolescent moyen au point de vue de la croissance. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s. I, 497-501.) Treats of the period from puberty to nubility in the average adolescent from the point of view of growth ("puberty is the seminal factor of nubility"). The average adolescent of 15½ years of age has ended puberty when he is 17½; to become a nubile adult physiologically he will need three years; at 21 he is adult.
- Goldenweiser** (A. A.) *Totemism*, an analytical study. (J. Amer. Folk-Lore, Boston, 1910, XXIII, 179-293.)
- Goldstein** (—) *Besitz und Vermögen bei den primitiven Völkern*. (Globus Brnschw., 1910, XCVIII, 221-223.) Review and severe critique of Prof. J. Kohler's article with this title in No. 24 of the *Internationale Wochenschrift* (1910). According to G., Prof. K. "repeats all the doctrines which recent scientific ethnography has given up as erroneous."
- Goldziher** (I.) *Wasser als Dämonen abwehrendes Mittel*. (A. f. Religsw., Lpzg., 1910, XIII, 20-46.) Treats of water as a means of keeping away demons. In Arabian poetical literature and folk-lore (blessing: may the thunderclouds be generous to you when dead; curse: may the rain never fall on your grave), names for rain indicating mercy, blessing, etc.; water as opposed to demons and demonic powers (India, water kills *rakshas*; exorcism by water among various peoples; Morocco, exposure to rain prevents headache, water cures many diseases), baptism and sprinkling in therapeutics and religion, use of water for and by the dying (use of water from the well of Zemzem), employment of water for the dead (sprinkling, washing, bathing,—of the ground, the grave, the corpse; rain on the grave, etc.), dew on the bones of the dead (in modern Jewish poetry), Jewish "water of life," Mohammedan "rain of the resurrection," etc. This article is confined to Semitic data.
- Gomme** (G. L.) *Heredity and tradition*. (Folk-Lore, Lond., 1910, XXI, 385-386.) Emphasizes importance of influence of environment ("superstition is not always inherited; it is also created"). More attention must be paid to the impressions of the surrounding life in their influence upon primitive thought, for "tradition is an external product operating on the human mind, instead of an inheritance from folk-memory."
- Hahn** (E.) *Niederer Ackerbau oder Hackbau?* (Globus, Brnschw., 1910, XCVII, 202-204.) Critique of part of the article of Dr K. Sapper (q. v.) in which the latter ascribes the origin of Central American Indian agriculture to men, and prefers the term "lower agriculture" to the Hahn-Ratzel expression "hoe-culture" (Hackbau). It is probable that the time and labor expended by women in the grinding and preparation of foods (e. g., maize in C. America) prevents them from agricultural work in the field, etc. For the condition of the coffee-plantations, etc., in Guatemala, H. would use the term suggested by him 20 years ago,—

Plantagenbau. An article on "Brand-cultur" by H. will soon appear.

Halliday (W. R.) The force of initiative in magical conflict. (Folk-Lore, Lond., 1910, xx, 147-167.) According to H., "all magic is in a sense a conflict" and it is by his power or *mana* or *orenda* that the sorcerer, "medicine-man," etc., works his will; "so-called sympathetic magic is based, not on a supposed axiomatic law that like causes like, but on the contagion of qualities"; union or contact with power is the foundation of magic, no less than of religion, and "the wide area of personality, as it is conceived in the lower culture, enables persons quite easily to be united, or brought into contact with power." Magic is almost "a conflict of wills," and the stronger personality absorbs the weaker. The secret of success "is to be the aggressor, to assert your power, to secure the upper hand and keep it." In certain rites, "contact with a dangerous power is deliberately anticipated in order to secure safety or to annul harm magically inflicted by that power." It is priority of action and initiative that constitutes success in such contacts.

Hervé (G.) À la recherche d'un manuscrit. Les instructions anthropologiques de G. Cuvier pour le voyage du "Géographe" et du "Naturaliste" aux Terres Australes. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 289-302, 2 fgs.) Discusses the preparations for the Baudin expedition to the South Seas and the relation of the naturalist Cuvier to it. Cuvier's anthropological instructions drawn up in 1800 for this expedition are given *verbatim* at pages (264-269) of M. Girard's *Fr. Péron, naturaliste, voyageur aux Terres Australes*. (Paris, 1856.) Péron was the representative of comparative anatomy on this voyage. See Cuvier (G.).

— Le professeur Arthur Bordier. (Ibid., 104.) Brief sketch of life and works of French anthropologist (d. Feb., 1910). His chief publications related to medical geography, scientific colonization, comparative pathology. From 1878 to 1895 he occupied the chair of medical geography in the École d'Anthropologie (Paris).

— Le premier programme de l'anthropologie. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e, s., 1, 473-487.) Publishes (pp. 476-487), after the original

Ms., L. F. Jaffret's *Introduction aux Mémoires de la Société des Observateurs de l'Homme*, read in 1801 (the Society was founded in 1799 and lasted till 1805), in which are sketches of the investigations which such a Society might undertake,—the study of physical man, the varieties of man, the traits distinguishing him from the animals, comparative anthropology, manners and customs of ancient peoples, modern peoples, savages, etc., topographical anthropology, anthropological museum, study of deaf-mutes, experimentation with children segregated for the observation of the development of language, investigation of the mechanics of speech, etc. The only publication of the Society was J. M. de Gerando's ethnographic instructions to Capt. Baudin, entitled *Considérations sur les diverses méthodes à suivre dans l'observation des peuples sauvages* (Paris, an VIII, pp. 57).

Hutchinson (W. M. L.) A myth-maker's progress. (Oxf. & Cambr. Rev., Lond., 1910, No. 10, 78-94.) Treats of the Pindaric Odes,—“from the myth as an ornament, Pindar has advanced to the myth as ideal reflection of the local and particular, but already he stands on the threshold of a further development,—the myth as embodiment of the universal.”

Jespersen (O.) International language. (Science, N. Y., 1910, N. S., xxxi, 109-112.) Advocates *Ido* as against *Esperanto*, replying to criticisms of Kellerman, etc.

Just (K.) Charakteristik des Kindesalters. (Jahrb. d. Ver. f. wiss. Pädag., Jena, 1910, XLII, 245-364.) Catalogues under 10 heads (domination of feelings, sudden change of disposition, joyous nature, weakness of attention and domination of sense-perceptions, covetousness, egoism and selfishness, extravagant imagination and fancy, fear-psychosis, shyness and embarrassment, lack of esthetic sense) and discusses the characters which distinguish the child from the adult.

Keller (A. G.) William Graham Sumner. (Amer. Anthropol., Lancaster, Pa., 1910, N. S., XII, 118-119, portr.).

Klotz (E.) Die "organgesetzliche" Orientierung des Organismus Mensch im Raume. (Globus, Brnschw., 1910, xcvi, 101-105, 2 fgs.) Sets forth the author's ideas that the conception of man as *Erectus bimanus* (Ratzel) is

- a phantom, and that organically man is a quadruped (e. g. *coltus* can be carried out "organically" only in the quadrupedal position of the female). See further K's *Der Mensch als Vierfüßler*.
- Kühl (H.)** Antike und moderne Bronzen. (Ibid., 21-24.) Gives analysis of ancient Egyptian, Trojan, Hindu, ancient Cyprian prehistoric bronze from several places in Brandenburg and Posen, Roman, Celtic, Japanese and Chinese, medieval European, etc. In the Middle Ages, aluminum, phosphorus, and manganese bronzes were unknown (belonging to the last century). Japanese and Chinese bronzes are lead-copper alloys. All ancient Greek, Egyptian, and Celtic bronzes have no lead or merely a trace; many ancient Roman bronzes have lead.
- Lehnert (G.)** Ein Sympathiezauber. (Hess. Bl. f. Volksk., Lpzg., 1910, ix, 207-208.) Cites from Krusenstein's *Reise um die Welt* (Berlin, 1811, Bd I, S. 249) a fine example of "sympathetic magic,"—a case of obtaining revenge through the *kaha* magic (burying spittle, urine, or excrements of enemy).
- Primitive Kunst. (Ibid., 207.) Calls attention to the representations of American Indian art (musical instruments, textiles, ceramics, etc.) in the *Leaflets of the American Museum of Natural History*, (N. Y.) Nos. 11, 15, 24.
- Le Professeur Hamy.** (J. de la Soc. d. Américanistes, Paris, 1908, [1909], N. S., v, 141-156, portr.) Appreciations of life and labors of Professor E. T. Hamy (1842-1909) as president of the Society of Americanists of Paris, as worker in the laboratory, as historian and geographer, as prehistorian and Americanist, etc., by MM. Vignaud, Verneau, H. Cordier, Capitan, Babelon (address at funeral), Richer, etc.
- Leuba (J. H.)** Magic and religion. (Sociol. Rev., Lond., 1909, II, 20-35). L. argues that "the primary forms of magic probably antedated religion," but, "whether magic antedated religion or not, religion arose independently of magic; they are different in principle and independent in origin. This article is a chapter from Prof. L.'s book *The Psychological Origin of Religion* (1910.)
- Liming (M. D.)** A study of the methods of determining fame. (Science, Lancaster, Pa., 1910, N. S., xxxii, 157-159.) Compares "Hall of Fame" votes, "descriptive adjective" method, and "lines of space" method, with respect to 50 American-born men. L. thinks either of the objective methods (adjective or space) "may be successfully employed in the selecting of a list of indefinite length."
- Loth (W.)** Der heutige Stand unserer Kenntnisse über die Phylogenie des menschlichen Fusses. (Stzgeber. d. Warschauer Ges. der Wiss., 1909, 208-221, 10 figs.) Résumés present knowledge of the phylogeny of the human foot. The anthropoid foot is nearest the human; the Lemur foot, however, does not belong with the human but represents a stage of evolution very much beneath it phylogenetically,—hence Klaatsch's derivation of the human from the Lemur foot is not to be approved. Certain peculiarities of the anthropoid foot make it impossible that it should have been in the direct line of evolution of the human foot, the common ancestral form having to be sought among some of the lower types, e. g., the higher *Cercopithecidae* (the *Semnopithecidae* are a side-branch). The European foot is simply a walking-organ and has lost its original prehensile function which still occurs to some extent with primitive peoples and children where also the mobility of the big toe is considerable. At pages 183-208 is given the original more detailed Polish text of this paper.
- Anthropologische Untersuchungen über das Hautleistensystem der Polen. (Z. f. Morph. u. Anthropol., Stuttgart, 1910, xiii, 77-96, 1 pl., 1 fig.) Study of the markings of the fingers, hands, soles of the feet, toes of 107 Poles, in comparison with the investigation of Wilder (Mayas, Anglo-Americans, negroes), Schlaginhaufen (Hindus, etc.), based on 214 hand, 1,120 finger and 136 sole-prints. The group of Poles is probably racially purer than the Anglo-Americans and Central Europeans and they show a less variability and no extreme values. The Poles are nearer the Anglo-Americans than the Hindus, and the palm and sole of the Poles show a more "progressive" system of markings than the Anglo-Americans.
- MacAuliffe (L.) et Marie (A.)** Observation et mensuration de 200 oreilles d'aliénés, épileptiques ou idiots. (Bull. Soc. d'Anth. de Paris, 1910, vi^e S., 1, 23-

- 33.) Gives length-measurements of both ears of 100 mental defectives, with records of "degenerative stigmata." According to Drs M. and M., the so-called "degenerative stigmata" (here auricular malformations) occur in about the same proportion in the general population and in the mental defectives here considered, with the exception of a few things such as derivation of the superior posterior lobe, convex folds of antihelix, His's supertraginian tubercle, absence or effacement of the superior fold of the antihelix. Idiots present no more stigmata than other mental defectives.
- MacCurdy** (G. G.) Anthropology at the Boston Meeting, with Proceedings of Section H. (Science, N. Y., 1910, N. S., XXXI, 350-354.) Résumés of papers by Sapir, Moorehead, Hessler, Pepper, Montgomery, Speck, Lowie, Goldenweiser, Chamberlain, etc., on The Ute language, A Remarkable birch-bark fragment from Iowa, The Ojibwa of northern Minnesota, Ill-health of Darwin, Peale Museum, Calf Mountain Mound (Man.), Huron moose-hair embroidery, Totemism, Myth of Seven Heads, etc.
- Anthropology at the Boston Meeting with Proceedings of the American Anthropological Association for 1909. (American Anthropol., Lancaster, Pa., 1910, N. S., XII, 61-74.)
- Magni** (J. A.) The ethnological background of the eucharist. (Amer. J. Relig. Psych. & Ed., Worcester, 1910, IV, 1-47.) This article is narrower than its title. Treats of the Christian eucharist in relation to the Oriental mystery-cults (Mithraism, Gnosticism, St Paul's mysticism, etc.). According to M., "even the Christian eucharist is of ancient pagan origin, having become an integral part of the Christian cult by a process of theological speculation on the meaning of Christ's death, resurrection and mission in the world."
- Mahoudeau** (G. P.) Notes complémentaires sur les deux grands bovidés pléistocènes: l'aurochs et le bison. (R. de l'Éc. d'Anthr. de Paris, 1910, XXI, 379-386.) Treats of the history of the aurochs and the bison in Europe since the quaternary epoch. Towards the middle of the 16th century, when the aurochs began to be very rare, its name was transferred to the bison, — and now the *Bison europaeus*, the last specimens of which are preserved in the forest of Bialowicza (Lithuania) is commonly termed aurochs. The aurochs (*Bos primigenius*) was known to the ancient Hebrews, Chaldeo-Assyrians, etc.
- Marie** (A.) Note sur la mesure de la taille chez les aliénés. (Bull. Soc. d'Anthr. de Paris, 1909, V^e S., X, 97-100, 1 fg.) Gives general results of measurements of stature of 1,500 individuals suffering from general paralysis, mental debility of various sorts, manias, neuroses, alcoholism, etc.; from the department of the Seine. The low averages of height occur in those suffering from congenital psychoses (here, too, the minimum and the maximum individual heights were found) and exotoxic psychoses. In the cases of involution-psychoses, functional psychoses, general paralysis, etc., averages resembling closely the normal occur, — in these mental troubles physical degeneration is not marked. Dwarfism and giantism occur often in combination with arrested cerebral development.
- Nano-infantilisme et folie. (Ibid., 101-113, 4 fgs.) Discusses nano-infantilism in relation to idiocy and other mental defects and diseases. Dr M. recognizes three varieties of nanism or dwarfism: 1. Pure nanism with relative perfection of reduced forms and proportions; 2. Nanism and infantilism due to skeletal deformities; 3. Nanism and infantilism due to dystrophy (total, local). The African pigmies are ethnic types of pure nanism. The nanism of the degenerate is "merely the permanence of an infantile condition through which all normal individuals pass." The theories of various writers (Apert, Marfan, Meige, etc.) are referred to. At p. 101 is given a photograph of 4 dwarfs in one German family observed by the author.
- Gigantisme et folie. (Ibid., 113-117.) Discusses giantism in relation to psychic defects and diseases. According to Dr M. acromegaly occurs sometimes without tall stature, just as infantilism is not infrequently independent of nanism. Giantism may be regarded as "acromegaly of infancy prolonged."
- Mausser** (O.) Zur Psychologie der Soldaten. (Globus, Brnschw., 1910, XCVII, 101-104, 125-128.) Gives texts of 6 letters from soldiers' notebooks. Also texts of the soldiers' "Vater-Unser

und Ave Maria," the soldiers' "Stations of the Cross," the Munich soldiers' "Litany," Regensburg soldiers' "Litany," "Recruit-life," "Auction," etc., all dating about 1907-1908. The parodying of religious documents is one of the interesting psychological aspects of military life and its expression.

Meyer (R. M.) *Mythologische Studien aus der neuesten Zeit.* (A. f. Religsw., Lpzg., 1910, XIII, 270-290.) Treats of the mythopoeic phenomena of present-day man. Three types are recognized. In the nursery, among religious fanatics, and among the political, social, and scientific dreams, real and surprising analogies with myth-creations are to be found. Fancy of child-speech, growth of sects around central dogmas, scientific myths (e. g. "cult is older than myth"), myths of devotional origin, "seeing things," cult-phenomena arising out of ecstasy, mythic element in Mormonism, mystic and mythic factors in religious founders and saints and imitation of such, Messianic longing, visions of Swedenborg, etc., "learned legends," meditation-myths, cosmogonic myths, mythology of modern science (e. g. in philology), etc., are discussed.

Mochi (A.) *Collezioni antropologiche ed etnografiche della Città di Milano.* (A. p. l'Antrop., Firenze, 1909, XXXIX, 137-142, 3 fgs.) Brief account of the anthropological material in the Municipal Museum of Natural History in Milan (200 plaster-casts of heads and skulls of celebrated men, due to a disciple of Gall; crania from various parts of the globe, including a score or so American Indian; many models of crania; ethnographic specimens, some fine ones from America). At p. 139 are given the measurements of a Lapp, 2 Arab, a Dinka, a Danikali, and an Abyssinian skull. In the Archeologic and Artistic Museum of the Castello Sforzesco is also some good ethnographic material; likewise an eneolithic and some Gallo-Roman skeletons. In the house of the Counts Turati is the collection made in 1846-1848 by the Milanese traveler G. Osculati, partly figured and described in his *Esplorazione delle regioni equatoriali lungo il Napo ed il Fiume delle Amazzoni* (Milano, 1854).

de Mortillet (A.) *Le travail de la pierre aux temps préhistoriques.* (R. de

l'Éc. d'Anthr. de Paris, 1910, XX, 1-23, 41-51, 18 fgs.) Treats of the working of stone for implements, etc., in prehistoric times. The various methods employed are discussed with some detail: *Cracking* and *bursting* by means of exposure to the heat of fire (Andamanese obtain in this way flakes of quartz; experiments of the Abbé Bourgeois and, recently of de Mortillet; prehistoric man of Thenay may have used this method), *percussion* of various sorts (used in the Puy-Courney epoch; experiments of Carl Haake), *pressure* (Solutrean epoch; Aztecs obtained obsidian blades by this means; Fuegian glass arrow-heads, etc.), "*pitling*" (used for crystalline rocks, etc.; Robenhausen epoch), *sawing* (common in Robenhausen epoch; known to Australians, etc.), *polishing* of two sorts (neolithic period in Europe, but known to many primitive peoples elsewhere), *boring* of two sorts (begins with neolithic period in Europe; known to many primitive people elsewhere).

Mueller (A.) *Die fünf typischen Profil-Kurven des Schädels der Neugeborenen und ihre Beziehungen zum Geburtslauf und zur Kopfform der Erwachsenen.* (A. f. Anthrop., Brnswgw., 1910, N. F., IX, 53-63, 2 pl.) Treats of the 5 typical profile-curves of the skull of new-born children and their relation to birth and to the cranial form of adults. The 5 types are: occipital, vertical, sincipital, frontal, and facial. The basal form of cranium, according to Dr M., is "an ovoid of 13 to 14 cm. in length 8 to 9 cm. in breadth, and 7 to 8 cm. in height; this shape being most favorable for passage through the pelvis. The head born in position of type 1 leads to acrocephaly; type 2 produces a skull with lengthened occiput-bregma diameter; type 3 (rare) is unfavorable for the ovoid form and the fronto-suboccipital diameter is increased; type 4 is characterized by increase of the fronto-occipital diameter. The relations of the birth-mechanism to skull-form have been considered in detail by the author in his article in the *Archiv f. Gynäkologie*, Bd. 82.

Nannetti (A.) *Note sulla divisione anomala del malare, con illustrazioni di undici nuovi casi.* (A. p. l'Antrop., Firenze, 1909, XXXIX, 18-45, 16 fgs.) After general discussion with reference

to previous investigations, describes and figures 11 cases of anomalous division of the malar bone. As to the prevalence of these anomalies according to race, sex, and social classes, much difference of opinion and doubt exist. The percentage attributed to the Japanese is probably far too great. Some have seen in this anomaly of the malar bone a regressive or atavistic character. One reasonable explanation sees the cause of division in the origin of the malar bone from three centers of ossification.

Nutt (A.) Cuckoo heroes. (Folk-lore, Lond., 1910, XXI, 20-235.) Résumé and critique of the article of Dr Pokorný on the King Arthur legend as a myth of the cuckoo-hero. Dr P.'s views are altogether rejected.

— How far is the lore of the folk racial? (Ibid., 379-384.) Argues that we must "seek for the remains of what is racially distinctive among the artistic rather than among the practical elements of the lore of the folk." From the lore of the folk alone, e. g., we could not safely infer the Scandinavian settlements of the 9th-11th centuries in Britain.

Oppenheim (S.) Ein Beitrag zur exakten Bestimmung des Inion. (A. f. Anthrop. Brnschw., 1910, N. F., IX, 18-22, 4 fgs.) Discusses the exact determination of the inion (Klaatsch, Schwalbe, Broca, Le Double, Martin, Merkel, etc.). Miss O. holds that "the inion is the point of union of the *lineae nuchae superiores* in the median sagittal plane," i. e. "at the middle of the *tuberculum linearum*."

Palmer (A. S.) Folk-lore in word-lore. (Ninet. Cent., Lond., 1910, 545-557.) Treats of *Auld Muffy*, *Old Harry*, *Old Nick*, *Old Scratch*, "deep as *Garry* (*Garratt*, etc.), *Heckleburnie*," "go to *Hummer*," "*Jenny Greenleeth*," "*Roger's* blast," etc., in English dialects, chiefly appellations of the Devil.

Papillault (G.) Sur quelques erreurs de méthode en criminologie. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 321-334.) Discusses modern theories of crime pointing out their errors, etc.: The Lombrosian biological theory, recently attacked by Dr Lebas in his *Étude critique des stigmates anatomiques de la criminalité*, etc. (Paris, 1910) and Dr de Lanessan in his *La lutte contre le crime* (Paris, 1910) in which works

education is strenuously advocated; the views of Alimena, who holds that the feeling for punishing offenders is a "protective feeling," socially effective,—thus both the biological and the reformative schools are deceived in looking at punishment only in its relations with the criminal. There is a difference between normal and abnormal criminals; there are also abnormals who are not criminals and criminals who are not abnormals. According to Dr P. both schools are right in a way, but the proportion of rightness belonging to each has not yet been determined.

Pastor (W.) Die Musik der Naturvölker und die Anfänge der europäischen Musik. (Z. f. Ethnol., Berlin, 1910, XLII, 655-675.) Treats of the music of primitive peoples (there is a threefold stratification: music as magic, developed in a pre-animistic epoch; music as rhythm, developed in an already advanced epoch of social division,—war and hunting, or labor songs; music as melody, developed first in contact with peoples of higher culture); prehistoric European music (trumpets, horns, lyres, etc.); musical sense of early Christian church, etc.; origin of multiple-voiced music (made its way in Europe against the church and not through its help). According to P., no uninfluenced primitive people was able to rise above a certain degree of horizontal two-grade music. The decisive step was taken by Europe and by the race dominating the North, with their freer and broader outlook upon the world,—to this we owe the beginnings of our European music. A clearer mental atmosphere there caused the freedom of the solar cult to rise out of the dull cult of the dead formerly prevailing; out of the cave-cult of the south with its lower races arose in the North a cult of the mountains. In primitive times music was bond, with the culture-bearing race of the North it became free.

Péladan (—) Théorie plastique de l'androgynie. (Mercure de Paris, 1910, LXXXIV, 634-651.) Discusses the androgynous concept in sculpture,—the esthetic problem was to fuse into one type the young man and the young woman,—in antiquity, early Christian Europe, the Renaissance, etc. Christianity was "a reaction of the Aryan and Occidental genius against Asiatic cor-

- ruption." The purity of the androgynous figure pleased Christian chastity freed from the vice and immoralities of Rome. The androgyne is the flower of humanity and is truly archetypal.
- Peters (J. P.)** O. Hamdy Bey. (Rec. of Past, Wash., 1910, ix, 176-181, 2 fgs.) Brief account of the life and activities of Hamdy Bey (son of Edhem Pasha), who died February 24, 1910, having been since 1881 Director of the Imperial Museum at Stamboul.
- Piéron (H.)** Les méthodes iconométriques dans l'étude de la genèse psychosociale de la statuaire. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 122-127.) Based chiefly on J. Laran's *Recherches sur les Proportions dans la Statuaire française du xii^e siècle* (Paris, 1909, pp. 108) in which the chief anthropometric data have been studied on 300 statues, and a new "science" of "iconometry" developed. Laran's results indicate the extraordinary variability (sometimes almost "anarchy") of the so-called "canons" (e. g. of the number of "heads" in the statue). "Spiritualization" had led to the diminution of the size of the head in figures of saints, archangels, the elect, etc.; gallantry has had the same effect with respect to women. M. Laran concluded that: a) In proportion to height, the head of a statue is smaller according as the height is greater; b) when the dimensions of a figure are made to vary, the height of the head varies much more slowly than the total height of the figure. M. P. notes that this law holds in anthropometry also, the shorter human beings having a proportionately greater head. M. Laran's statue-data give a proportion of heads in total height varying from 4 to 10½, that of the French Schools being 7½. The influences of individuals and of society are clearly revealed. Statues of one artist, of one school, of one epoch, of one and the same iconographic and monumental significance. On the same monument two statues or two artists differ more than two statues by one artist on two distant monuments; and likewise with different schools.
- Pinard (S.)** Quelques précisions sur la méthode comparée. (Anthropos, St Gabriel-Mödling, 1910, v, 534-558.) Discusses the comparative method in the study of religion, etc. (hieroglyphy, hierology, hierosophy, in the nomenclature of Goblet d'Alviella). Principles of uniformity, originality, primacy, unity are considered.
- Preuss (K. T.)** Religionen der Naturvölker 1906-1909. Allgemeines. (A. f. Religsw., Lpzg., 1910, xiii, 398-465.) Reviews and critiques of works dealing with the general question of the religion of primitive peoples, fundamental problems, customs, ceremonies, material culture in relation to religion, etc. Works by Foucart and Goblet d'Alviella (comparative method), Wundt (myth and religion, pp. 402-413), Jevons, Achelis, Meyer, Lehmann, Hartmann, Marett, Wissler (Blackfeet), Vierkandt (magic and religion), Crawley (idea of the soul), Combarieu (music and magic), Hofschlaeger (therapeutics), Lasch (the oath), Frazer (kingship), Bethe (Doric paidophily), van Gennep ("rites de passage"), Runze (sacrifice), Seligmann ("evil eye"), Hertz (right hand), Diels (twitchings of limbs, etc.), Hahn (agriculture), Macculloch ("childhood of fiction"), Abraham and Rank (Freudian views of myths and dreams), Siecke (attributes of deities), Lessmann (comparative mythology), etc., are considered.
- Proceedings of the Anthropological Society of Washington.** (Amer. Anthrop., Lancaster, Pa., 1910, N. S., xii, 75-90.)
- Puccioni (N.)** Museo Nazionale di Antropologia e Etnologia in Firenze. Le collezioni Antropologiche. (A. f. Antrop. Firenze, 1909, xxxix, 265-273.) Notes on the anthropological collections (crania, parts of skeletons, models, etc.) in the National Anthropological and Ethnological Museum in Florence. Europe is represented by 268 prehistoric, ancient, and medieval Italian crania, 1,434 modern Italian and 222 non-Italian; Africa by 168 crania, Asia by 285, Oceania by 574 and America by 472 (Eskimo 3, California 8, Haida 3, Chinook 1, Apache 2, Tarahumare 3, Mound-builders 1, Mexico 4, Ecuador 1, Colombia 5, Bolivia 1, Brazil 4, Gran Chaco 9, Pampas 14, Chile 9, Patagonia 12, Fuegia 21, ancient Peru 200, Calchaqui 9. The Museum contains also several casts and models chiefly of Papuans, American Indians, etc., many models of human hands and feet, models, etc., of anthropoids specimens of hair, a series of skulls illustrating fetal development, and other series showing sexual

- differences, Sergi's cranial varieties, etc.
- Rabaud (É.)** Lamarck, fondateur du transformisme, et la crise du transformisme. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 309-319). Discusses Lamarckianism, with reference to the recent works of Le Dantec, *La Crise du Transformisme* (Paris, 1909) and Landrieu, *Lamarck, le fondateur du transformisme* (Paris, 1909). Landrieu points out the newness and modernity of Lamarck and the place of the *Philosophie zoologique* in the thought of to-day.
- Read (C. H.)** Enrico Hillyer Giglioli. (Man, Lond., 1910, X, 17, 1 pl.) Brief account of scientific activities of Prof. Giglioli (1845-1909), the ethnologist and versatile man of science, with good portrait.
- Regnault (F.)** La forme des doigts supplémentaires, dans la polydactylie, indique que leur origine n'est point atavique. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., X, 79-80.) Argues from data of osseous morphogeny (in man and other animals) that supplementary fingers are not of atavistic origin, but due to embryonic causes, preventing the atrophy of one or more of the other four cellular sets, which generally fail to develop into fingers. The atrophy and development seem both to bear on the transverse diameter.
- Les types humains d'après les principales proportions du corps. (Rev. Scientif., Paris, 1910, XLVIII, 683-689, 4 fgs.). Sketches history of subject,—ideas of Charpey (1892-1908), Manouvrier (1902), Regnault (1903). Latiform and longiform types of body (with parts and organs corresponding) justified by folk-thought and scientific measurements, etc. These two types are adapted to different modes of life and ends; they are accompanied by different motor functions, etc. A disharmonic type (part latiform, part longiform) also exists; it may arise through disease, too prolonged physical exercise, muscular inactivity, etc.).
- Reichel (H.) et Burle (E.)** Du trouble (Befangenheit) comme motif de suspicion. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 374-376.) Argues against the acceptance of the recent "demonstration" by the experimental psychological method of guilt as revealed by emotipnal reaction and disturbance.
- Reinach (A. J.)** Sur l'origine du coq. (L'Anthropologie, Paris, 1910, XXI, 75-78.) Discusses the figure of the cock on coins found in ancient Artemisia, possibly not Lydian but Ephesian, since it appears on coins of Ephesus as well. Mention of the cock in Greece goes back to the verse of Theognis in the middle of the 6th century, B. C. R. rejects the common view that the cock reached Europe through the Persians (cf. the sacred bird of Mazdeism), by way of Lydia, about the beginning of the 6th century. The Cretan coins of Phaistos, with figures of the cock and the god-name *Welchanos*, belonging to a people of Etruscan affiliations lead R. to attribute to them "a thousand years before the appearance of the Persians, the diffusion of the cock and its cult in Crete, Lycia and Lydia." See also Baethgen's *De vi ac significatione galli in religionibus et artibus* (Göttingen, 1887) and D. G. Hogarth's *The Archaic Artemisia* (London, 1908).
- Rivet (P.)** Recherches sur le prognathisme, II. (Ibid., 505-518.) Gives results of the study of the naso-alveolo-basilar angle in 5,615 human, 151 anthropoid, and 334 simian skulls. In simians and anthropoids prognathism is noticeably less in the young than in the adult; in the simians great variety exists within the same family or species; the orang, gorilla, and chimpanzee females are considerably less prognathic than the males, particularly the gorilla and the orang. In man prognathism is less in the child and in the aged than in the adult; but there appears to be no regular or marked variation according to sex; prognathism is probably not at all, or very little, connected with the general form of the skull; as to form of face, it may be that in a general fashion the most marked prognathism occurs in skulls with narrow and long face,—prognathism is more allied to leptoprosopy, orthognathism to chamaeprosopy, but long and short faces alike may be found among very prognathous groups of mankind, such as, e. g., the Eskimo and Neo-Caledonians, and also among the very orthognathous, e. g., Polynesians and Veddas.
- Roth (E.)** Der böse Blick. (Globus, Brnschw., 1910, xcvi, 80-81.) Résumés briefly the data in S. Seligmann's

monograph on the "evil eye,"—*Der böse Blick* (2 Bde. Berlin, 1909). The belief in the "evil eye" is ancient and world-wide. Animals are not so often credited with it as man. Innumerable effects are attributed to it and the charms against it are legion. When the eye came to be regarded as the seat of the soul many things that had nothing whatever originally to do with that folk-thought, were gradually attached to it. The "evil eye" represents misunderstood anatomical, physiological, and physical observation of human and animal eyes, unexplained experiences of human and animal life, suggestion, etc.

Sabre (M.) Pieter Breugel en de folk-lore. (Volkskunde, Gant, 1910, XXI, 93-95.) Treats of the folk-lore value of the works of P. Breugel for the study of the 16th century. In 1907 was published R. v. Bastelaer and G. H. de Loo's *Peter Breugel, l'ancien, son oeuvre et son temps*.

Folkloristische Hazenpastei. (Ibid., 129-142.) Treats of the hare in folk-lore (among Algonkian Indians, ancient Egyptians, Celts, Hebrews, Aztecs, Hottentots, Teutonic peoples, French, Basutos, proverbs, legends, etc.). Hare as deity, tabu animal, totem, hare in moon and moon-spots, hare-lip, cowardice and cunning of hare in beast-fables and animal-tales, hare-blood as medicine, hare in folk-medicine, *coagulum leporinum* (haselpruit), eating hare-flesh to gain beauty, change of sex as well as color attributed to the hare.

Duifje en Willemijntje. (Ibid., 155.) Note on the saying common in Bruges, "Ze komen overeen lijk Duifje en Willemientje." These two personages figure in a Dutch folk-book *Duyfkens en Willemynkens Pelgrimage tot haren beminden binnen Jerusalem* (oldest edition, Antwerp, 1627) by Boetius à Bolswert. A French edition of 1734 bears the title *Le Pèlerinage de deux sœurs Colombine et Volontairelle vers leur Bien-Aimé en Cité de Jerusalem*.

Saintyves (P.) Talismans et reliques tombés du ciel. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 175-192.) Treats of talismans and relics "fallen from the sky": Aeroliths (sacred stones of the Semites, *beith-el*, thunderbolts), *gemmae cerauniae* in the ancient world

from Europe to India; fossils regarded as thunderbolts (belemnites; the Spartan *thrasydile*); natural "sports" thought to be of celestial origin; prehistoric stone weapons and implements, axes, etc., looked upon by the ignorant as "thunder-stones," etc.; idols, fallen from the sky (*Xoana*, *palladia*, *diopetes* statues, etc.).

Sapper (K.) Einige Bemerkungen über primitiven Feldbau. (Globus, Brnschw., 1910, XCVII, 345-347.) S. regards "digging-stick cultivation" and "plant-stick cultivation" (two distinct forms, the one in the South Pacific, the other among the Indians of Central America) as lower forms beneath the higher form of "hoe-culture" (Hahn). He holds also to his view of the invention and maintenance of agriculture in C. America by men.

Sawalischin (Marie) Über Gesichtsin-dices. (A. f. Anthropol., Brnschw., 1909, N. F., VIII, 298-307, 6 fgs.) Gives results of study of facial indices in 121 skulls (19 Papuan, 25 Battak, 5 Fuegian, 20 Uta, 25 Egyptian and 27 Swiss) in the Anthropological Museum of the University of Zürich,—4 varieties each of total and upper facial index are discussed, also formulae for reckoning facial indices of the skull from those of the living subject. No agreement in the groupings of the total and upper facial indices of various authors existed hitherto. No marked correlation between the total and upper facial indices. The measurement-points of the Virchow index for facial width disqualify it in the comparison.

Schmidt (W.) L'origine de l'idée de Dieu. (Anthropos, St Gabriel-Mödling, 1910, IV, 1075-1091; 1910, V, 231-245.) Discusses theories of Dr C. T. Preuss on origin of religion and art; E. Lehmann on religion and magic; A. Vierkandt on beginnings of religion and magic; E. S. Hartland on early religion. Also résumés results of criticism of "magic" theory of religion (Father S. gives King the credit of having best demonstrated the origin of magic properly so-called, i. e., from the aspect of new, strange things). Another cause of "magic" is represented by Hubert and Mauss to be the deeply felt social need. Marett and Vierkandt have pointed out the importance as a fecund source of magic ideas of the external movements of the body pro-

- ceeding from the vivacity of internal agitations. Father S. maintains that the normal and not the "magic" causality comes first and suffices to explain the psychological, ethnographic and prehistoric facts in question. This monograph by Father Schmidt on the origin of the idea of God has been reprinted in French: *L'origine de l'Idée de Dieu. Étude historico-critique et positive* (Vienne, 1910, pp. xiii, 310).
- Schrader** (O.) Begraben und Verbrennen im Lichte der Religions- und Kulturgeschichte. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1910, XII, 48-73.) Treats of burying and cremation from the point of view of religion and culture-history. Burial with property and grave-gifts (in parts of white Russia today grave-gifts are still buried with the dead), burial of horses, slaves, wives or concubines, death-feasts and funeral-meals, memorial ceremonies, abandonment of house in which death took place, cairns, monuments, graves, megaliths, mounds, house for the dead, position in which corpse is buried (knee-elbow, etc.), toilet of the dead, use and arrangement of coffin and contents, "death-trees" for burial, etc. Funeral pyres and cremation (possibly of accidental origin, a sort of preservation process at first, then intentional burning to ashes), the soul freed in smoke and through flame, burning up of property and funeral-gifts, incineration of children not common, burning of corpses in the grave, urn-burial and hut-urns (analogy between house and tomb, etc.). S. is of opinion that cremation is gaining in Germany today. See further on this subject the author's *Reallexikon der Indog. Altertumskunde* (Strassburg, 1901) and his article on *Aryan Religion* in Hastings' *Encyclopedia of Religion and Ethics*, vol. II., 1910. This interesting address has been reprinted in pamphlet-form (Breslau, 1910, pp. 31).
- Schrijnen** (J.) Duivelsnamen. (Volkskunde, Gent, 1910, XXI, 5-7.) Notes on folk-names of the devil: *Zwart Hennecke, duker, ter duker*, etc.
- Die oudchristelijke liefdemalen. (Ibid., 66-70.) Notes on the early Christian *agapêe*, compared with the "death meal" among Teutonic peoples and other heathen analogues.
- Schwalbe** (G.) P. W. Schmidt's "Arbeit

Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen." (Globus, Brnschw., 1910, xcvi, 53-56.) Résumé and critique of Father Schmidt's book on *Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen* (Stuttgart, 1910, pp. 309). Schwalbe does not believe in the unity of the African and Asiatic pigmies, or that brachycephaly is an absolute characteristic of the pigmies (this would not agree with the infantile-form theory, as Schwalbe notes), or that the pigmy culture is "homogeneous," or that they all have ideas of a supreme being.

Schwerz (F.) Untersuchungen über das Verhältnis von Frontal-, Parietal- und Occipitalsehne zur Schädelbasallänge. (A. f. Anthrop., Brnschw., 1910, N. F., IX, 50-52, 1 fg.) Treats of the relation of the frontal, parietal, and occipital nerves to the length of the basis of the skull in man and the anthropoids, 3 indices being obtained in this way; 200 human and 100 monkey skulls were studied. None of the anthropoid indices was less than 100; the youngest animals show the smallest indices, also children. The general result shows that human and anthropoid skulls differ much, the former having long, the latter short roof bones. Both in man and the anthropoids the length of the skull-basis grows faster in the course of development than that of the roof-bones.

Sera (G. L.) Sul piano orizzontale del cranio. (A. p. l'Antrop., Firenze, 1910, XL., 19-43, 11 fgs., Bibl.) According to S., "craniological research must deal exclusively with the problem of the production of the different adult forms on the basis of the mechanics of evolution." The idea of the horizontal plane of the skull (the various methods, French and German, are considered), "is neither purely physiological nor purely anatomical." The existence of movements in the orbit does not invalidate the "bi-orbital plane," and the orientation of the skull can only be accomplished by improving and perfecting the technique of Broca.

— L'attuale controversia su poligenismo e monogenismo in Italia. (Ibid., 97-108.) Treats of the controversy concerning polygeny and monogeny in Italy, particularly the writings of Sergi, Giuffrida-Ruggeri,

- the protagonists of these two views. The latter is a "neomonogenist"; Sergi seeks now to establish 4 human species: *Archeanthropus* (here belongs Ameghino's *H. Pampaeus*), *Paleanthropus* (*H. Europaeus* or *H. Primigenius*), *Notoanthropus* (*H. Afer*), *Heoanthropus* (*H. Asiaticus*).
- Australoidismo e neandertaloidismo.** (Ibid., 189-202, 1 pl., 3 fgs.) Discusses the question of the resemblances of the Neandertal type of cranium with that of the modern Australian aborigines. S. holds that the Neandertaloid is really "Australoid" in its characteristic features,—the Neandertal skull itself is a more specialized type. "Australoidism" may be partial or complete, involving all the skull, or limited to some trait of the face or of the cranium. Australoid skulls may turn up with a certain frequency in isolated regions of Sardinia and continental Italy. Three such skulls (one from Roccasecca in the province of Caserta, the second from the island of Liri, the third a Sardinian skull) are described by S.—there are also notes on two others. S. considers Australoidism to be "morphological atavism," a form of reversion in European dolichocephaly.
- Siffre (A.)** Présence sur une mandibule de gorille d'une 4^e molaire. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 81-82.) Briefly describes occurrence of a fourth molar (rare in both man and anthropoids) in the jaw of a female gorilla belonging to the Museum of the École d'Anthropologie, Paris.
- Sollas (W. J.)** Paleolithic races and their modern representatives, II. (Scient. Progr. Lond., 1909, III, 500-533.) Treats of early pleistocene man and the Tasmanians (pre-Chellean man's state of culture "was not far removed from that of the now extinct Tasmanians), and lower paleolithic man (Strepyian, Chellean, Acheulean, Mousterian stages). Evidence points to extension of a primitive race allied to the Australian over a great part of the old world.
- S(tarr) (F.)** Charles Staniland Wake. (Amer. Anthropol., Wash., 1910, N. S., XII, 343-344.)
- Steinmetz (S. R.)** Eine Berichtigung zu Eduard Hahns Aufsatz "Niederer Ackerbau oder Hackbau." (Globus, Brnschw., 1910, xcviII, 66-67.)
- Points out that H. Schurtz was not the first predecessor of Hahn to attribute the invention of agriculture to women. Von den Steinen in 1894 and Mason in 1895 were before him, and anterior to them Lippert in 1886. S. also notes that the sex division of labor in the explanation of family-forms has not been so neglected by ethnologists as Hahn has stated.
- Stratz (C. H.)** Wachstum und Proportionen des Menschen vor und nach der Geburt. (A. f. Anthropol., Brnschw., 1909, N. F., VIII, 287-297, 8 fgs.) Treats of height, weight, and proportions of the body from early fetal life (earliest noted human embryo is 0.015 cm. long) to adult age with diagrams illustrating increase, etc. The ripe fetus has a length of 4 head-heights or 50 cm., and a weight of 3000 gr.
- Szombathy (J.)** Dr Matthäus Much. (Mitt. d. Anthropol. Ges. in Wien, 1910, XL, 48-50.) Brief account of life, scientific activities, and publications of the archeologist M. Much (1832-1909), who paid special attention to Teutonic and European Aryan prehistory.
- Täuber (C.)** Die Ursprache und ihre Entwicklung. (Globus, Brnschw., 1910, xcviI, 277-282.) Dr T. seeks to trace the Indo-Germanic tongues back to a few roots (and after that to discover the primitive language from which all others have sprung). His 6 primitive roots of Indo-Germanic are "m + a vowel" (liquid food), whence all sorts of words from *mama* to *Meinung*; *p*-sound + a vowel (solid food) words of the type of Latin *panis* (bread), *Papa*, Latin *pater*, and such as *Flamme*, *Blut*, etc., with subsidiary root *bar* (cave, hiding place); *n* + a vowel (atmospheric fluid), words like *Nass*, *Netz*, *Schnee* (snow; Lat. *nix*), *neu* (new), *Nacht*, etc.; *t*-sound + a vowel (wood), *tree*, *tanne*, *stehen*, *tun* (do), *L. domus*, etc.; *l*- (or *r*-) sound + a vowel (food and drinking-place), *Loch* (Lat. *lacus*), *Lust*, *Lippe*, *rinnen*, *L. rivus*, Greek *rheo*, etc.; *k*-sound + a vowel (animal-world), *Kuh*, *Kalb*, *L. caper*, *Hals*, *Höhle*, *küssen*, *Haut*, etc. These same ideas are expressed in the author's recent book *Ortsnamen und Sprachwissenschaft. Ursprache und Begriffsentwicklung* (Zürich, 1908). Dr T. also believes that Basque, Etruscan, Ligurian and Pelasgian are "the last

posts of the Ural-Altaians ere they were driven from Europe."

Thompson (A. H.) The psychology of the tool-using faculty. (Dental Cosmos, 1910, Repr., pp. 1-7.) Discusses absence among animals of rational use of tools and weapons; man's use of tools and psychic emergence coincident; man's evolution due to terrestrial habits and omnivorous diet; evolution of man's thinking powers coincident with increase of manual skill; artificial shaping of natural substances into tools and weapons as completing man's evolution; the tool-using faculty the main factor in human evolution.

Valette (P.) Le Dieu Soleil et la fête de Noël. (Bibl. Univ. et Rev. Suisse, Lausanne, 1910, LVII, 72-96.) Compares heathen and Christian rites of Christmas. Christianity "celebrates at this time the birth of the divine child and the birth of the sun."

Van der Linden (J.) Discours. (Volk-skunde, Gent, 1910, XXI, 160-163.) Address at opening of the National Folk-Lore Exhibition, July 29, 1910, in the Jubelpark, Brussels.

Variot (G.) Nigritie congénitale du scrotum et hyperpigmentation des petites lèvres chez des enfants nouveaux-nés. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I., 76-77.) Note on cases of congenital dark pigmentation of the scrotum (observation of 4,000 children gives about 1 in 300, or .33%) in European new-born children, and a case of hyperpigmentation of the *labia minora* in a girl 10 days old. Such hyperpigmentations of a precocious nature compared to very marked dark pigmentation in adults.

Verneau (R.) Le professeur E.-T.-Hamy et ses prédécesseurs au Jardin des Plantes. (L'Anthropologie, Paris, 1910, XXI, 257-279.) Treats of the late Prof. Hamy and his predecessors at the Jardin des Plantes (created in 1635), their scientific activities, etc. M. C. de la Chambre (professor 1635-1639), F. C. de la Chambre (1671, after 1672 titular only), P. Crespe, P. Dionis (anatomist, 1680), G. J. du Verney (anatomist), P. J. Hunauld (anatomist), J. B. Winslow (anatomist, 1745-1758), A. Ferrein (anatomist, 1758-1769), A. Petit (anatomist, 1769-1777), F. Vicq-d'Azir, Antoine Portal. In June 1793 the Muséum d'Histoire

Naturelle was created by decree of the National Assembly. The chair of human anatomy was occupied afterward by A. Portal (until 1832), M. J. P. Flourens (1832-1865). In 1838 the title of the chair was changed to "anatomy and the natural history of man," and was occupied by E. R. A. Serres (1838-1855). In 1855 the chair was renamed "Anthropology" and its occupants since have been J. L. A. de Quatrefages de Bréau (1855-1892), T. J. E. Hamy (1892-1909) and R. Verneau (1909-). An account of Dr Hamy's life and works in particular is given (pp. 270-278).

Virchow (H.) Bericht über den Stand der Rudolf Virchow-Stiftung für das Jahr 1909. (Z. f. Ethnol., Berlin, 1909, XLI, 956-961.) Report on activities, etc., of the Rudolf Virchow Foundation for 1909. The investigations of Gaupp (China and Manchuria), Frobenius (Niger region of W. Africa), H. Schmidt (archeology of lower Danube and Balkan regions) were aided. Grants have been made to Hr. Oesten (archeology of Tollense and Lieps Lake, Fischer I.), B. Hantzsch (2500 M. for expedition, primarily ornithological, but also ethnological and philological, to northern Baffin Land), Hr. Wiegiers (diluvial man in Germany), H. Schmidt, etc.

Überzählige Skelettstücke (Epiphysen) an Händen und Füßen eines Gorilla. (Ibid., 1910, XLII, 320-336, 15 fgs.) Treats of three supernumerary epiphyses on the *Pisiformia* and *Hamata* of the hands and the *Navicularia* of the feet of a gorilla from Jaunde in the Cameroons; also possibly a former epiphysis on the fifth metatarsal. Reference is also made to corresponding phenomena or their traces in man. These epiphyses are probably due to mechanical causes.

Muskelformen am Schädel. (Ibid., 1910, XLII, 638-654, 14 fgs.) Treats of muscle-marks on the human skull (Herero, Chinese, negroes, Jaunde, hydrocephalic boy, ape, Guayaqui girl, Cameroonian negro, Egyptian mummy, etc.), according to 5 groups: the biting-chewing muscles; the neck-muscles, etc.; the upper-face muscles; the muscles of the anterior and posterior surfaces of the lower jaw.

Vram (U. G.) Le deformazioni artificiali della testa nell'arte. (A. p. l'Antrop., Firenze, 1909, XXXIX, 255-256.) V.

- believes that many of the ancient terracottas of Greece, Asia Minor, Italy, etc., exhibiting deformations of the head, are not caricatures of living persons, or masks, but are faithful representations of subjects known to and seen by the artists,—probably racial characters, etc.
- Wake** (C. S.) Unity or plurality of mankind. (Amer. Antiq., Salem, Mass., 1910, xxxii, 65–76.) Discusses views of M. de Virey (1801) as revived by Dr G. A. Dorsey, Topinard, de Quatrefages, etc. W. concludes that "there is no evidence of serious importance of the dual origin of man; that is of the original division of mankind into white and black stocks."
- Waldeyer** (W.) Weitere Untersuchungen über den Processus retromastoideus. (Z. f. Ethnol., Berlin, 1910, xlii, 316–317.) Examination of 1224 skulls in various Berlin collections shows that the *P. r.* occurs in all races, but most frequently in Papuan skulls. "The Dreihockerbild" occurs in 3 Alfuro skulls, and traces of it may be quite frequent in those of Europeans.
- Wehrhan** (K.) u. **Olbrich** (—.) Die Freimaurerei im Volksglauben. Eine Umfrage. (Mitt. d. Verb. deutschen Ver. f. Volsk., 1909, Nr. 10, 14–20.) Questionnaire on folk-lore of Freemasonry; 17 questions and answers and résumés of 22 legends, etc., concerning Freemasons.
- Weinreich** (O.) Zum Tod des grossen Pan. (A. f. Religsw., Lpzg., 1910, xiii, 467–473.) Cites 16 examples of the use of the ancient legend of the death of Pan (Bigot, 1549; Rabelais 1552; Noël du Fail, 1585; Gloss to Spenser's *Shepheards Calendar*, 1611; Abbé Anselm, 1722; Wieland; Pedro Sexia, 1542; Fischart, 1586; *Magica* (Eissleben, 1600; Remigii *Daemonlat-ria*, 1693; Boissard, 1615; Pierre du Moulin, 1568–1658; Oudaans, 1664; Bishop Huet, 1679; A van Dale, 1683; Gottsched, etc.).
- Weissenberg** (S.) Der jüdische Typus. (Globus, Brnschw., 1910, xcvi, 309–311, 328–331, 13 fgs.) Treats of "Jewish type,"—Polish, Galician, South Russian, Grusian, Caucasian, Tunisian, Jemenite, etc., are considered. According to Dr W., there exists, beside the European-Asiatic type an African type longer-headed with finer facial traits. The relation of this type to the European and to the primitive Semitic is not yet determined. Dr W. holds that the genuine Semitic type has been preserved in its purity by the Jemenite Jews. The Jewish type is not merely and solely a product of environment.
- Werner** (A.) The evolution of agriculture. (J. Afric. Soc., Lond., 1910, ix, 401–415.) Review and critique of the views and theories of E. Hahn in his *Die Entstehung der wirtschaftlichen Arbeit* (1908) and *Die Entstehung der Pflugkultur* (1909). Miss W. notes that "all over the world the results of fuller investigations tend to show that the old 'three stages' theory is completely untenable." Collecting, not hunting, was in all probability the most primitive mode of gaining a living. Hahn sees the origin of work in the economic activity of women; the digging stick, with its magic associations, may be considered the ancestor of the conjuror's wand. Agriculture, invented by women, was largely left in their care since man thought it connected with child-birth, etc.; as Rendel Harris and others have pointed out. Economic ignoring of women resulted from the change from hoe to plough culture. Ploughing, according to Dr Hahn, originated in a religious ceremony. The cart with wheels came from the "sacrificial bowls or cauldrons mounted on rollers for greater ease in moving them about." There are many far-fetched things in Dr Hahn's books, but many brilliant ideas also.
- Wetzel** (G.) Ein neuer Apparat zur Aufstellung des Schädels für diagraphische Aufnahmen. (Korr. Bl. d. D. Ges. f. Anthropol., Brnschw., 1909, xl, 41–43, 2 fgs.) Describes new diagraphic apparatus in which by using the inner surface only of the skull for fastening in position, all portions of the exterior are accessible for drawing.
- Woodworth** (R. S.) Racial differences in mental traits. (Science, N. Y., 1910, N. S., xxxi, 171–186.) Discusses powers of vision (essentially equal, myopia to be excluded, if native differences are to be determined), hearing (whites possibly superior; no clear superiority of savages), smell (special interests and training, as in the case of sight, account for any alleged superiority of the "lower" races), touch (little evidence; no general con-

clusion can be drawn; Papuans excell, Indian about same as whites), pain-sense (difference rather in conception of pain, or in understanding the test, than in pain-sense), color-sense (very much the same all over the world), "tapping-test" (no absolutely marked differences of importance), righthandedness (no marked racial differences), illusions and errors of judgment (same degree apparent in peoples of widely different cultures), "form-test" (when fair, no large differences, much overlapping), stage of culture as index of mental endowment (not an accurate measure of intelligence; greatest part of civilization of any generation is bequeathed to it, only its own productive increase can be laid to its credit), invention (spontaneous variation and previously acquired knowledge; size of group an important factor; accidental factors important as a prime cause of human progress, sexual selection or mating customs more important than natural selection), selection by migration, etc. The "illusory appearance of great racial differences" has been made too much of.

— The puzzle of color vocabularies. (Psychol. Bull., Baltimore, 1910, vii, 325-334.) Discusses the question of the relation of color-sense and color-vocabulary, with special reference to race, and particularly to primitive peoples, the civilized Englishman, etc. Absence of a color-name does not necessarily indicate absence of a sense for that color (some languages seem even devoid of conventional color-names). Where color serves as the mark of an important object, or condition of an object, a color name is most likely to develop,—“if cows had affected the blues and the greens, the history of color vocabularies would probably have been quite different.” And “it is probably owing to the use of pigments that names for green and blue have become stereotypes in European languages.”

Wright (E. B.) The relations of the great museums to the independent local investigator. (Rec. of Past, Wash., ix, 80-83, 1 fg.) Argues for assistance and encouragement for the local investigator both in research and publication. Great museums “keep their appropriations for their own family circle.” Instances of valuable work

of investigators unconnected with institutions are given.

Zachariae (T.) Scheingeburt. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 141-181.) Treats of acts and ceremonies, symbolic performances, etc., in imitation of child-birth and its concomitants: Lifting from the ground, placing next to one's naked body or in one's clothes, passing through a dress, shirt, or other article of clothing, putting to the breast, laying in the bosom, in the lap, on the knees, etc., making pass or crawl through or handing through a door, window, opening of any kind (e. g. a hollow in a tree, wall, rock, etc.), passing through fire, water, etc., and other pseudo-genital and regenerative symbolisms, particularly the Hindu “*Hiranyagarbha* rite” (pp. 159-167), or “re-birth through the golden cow”; creeping-through as a ceremony of purification, ordeal, test of chastity, etc. (pp. 167-180).

EUROPE

Alsberg (M.) Deutschtum und Volksbewegung in Österreich-Ungarn. (Globus, Brnschw., 1910, xcvi, 360-362.) Treats of the German element in Austro-Hungary, the movement of races, etc. In Bohemia the German language-area has increased during the last decade; but in northern Moravia and western Austrian Silesia it has lost considerably. Fear from decrease in the surplus of births in the German area in the Empire is hardly justified,—it is the German towns lying in Slavic surrounding that are most affected here, not the German territories themselves.

Andree (R.) Ratschen, Klappern und das Verstummen der Karfreitagsglocken. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 250-264, 14 fgs.) Treats of the silencing of bells and the use of noise-making apparatus, hand rattles and clappers of various sorts, larger instruments moved by handles, etc., in various parts of Protestant and Catholic Europe: German *Ratschen*, *Klappern*, etc., Roman and Neapolitan *trocola*, Spanish *matraca*, Greek *simandra*, French *claque*, etc. In Protestant lands the custom of muting the bells has declined, the “Ratschuben” have disappeared in Easter week, but they are still remembered in song and story.

d'Andrian Werburg (—). L'anthropologie

- en Autriche-Hongrie. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., 1, 345-352.) Report on state of anthropology in Austro-Hungary. Notes the numerous and successful investigations of the remains of prehistoric man,—at Krapina, Brünn, Predmost, Lautsch, etc., by Gorjanović-Kramberger, etc., investigations of the bronze age in Hungary at Velem-Sent-Vid; the anthropological activities centering in Cracow; the physical anthropological studies of Weisbach, Matiegka, etc.; the linguistic work of F. Müller, Miklosich, Tomaschek, Hunfalvy, etc.; African investigations of Holub, Paulitschke, etc.; the linguistic and ethnological labors of Father Schmidt, editor of *Anthropos* (founded in 1907); the extensive researches in folk-lore of all kinds (F. S. Krauss deserved mention here) in all parts of the Empire; the studies of the peasant-house by Bancalari, Meringer, Bünker, Murko, etc. A new journal, *Wörter und Sachen*, devoted to culture-history is shortly to appear.
- de Aranzadi (T.)** De la "covada" en España. (Anthropos, St Gabriel-Mödling, 1910, v, 775-778.) Argues that the absence of a native name for *covade* in Basque is no proof of the non-existence of the custom itself and notes that in somewhat attenuated forms (father remains in bed for some time with mother and child, public presentation of child by father, etc.) actually exists to-day in certain parts of N. W. Spain, also in the Balearic is. In some cases the father keeps in the house for a week. According to Prof. de A. the *covade* is no literary myth, as some have thought.
- L'attelage des boeufs par la tête est-il d'origine germanique? (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 264-268, map.) Discusses the distribution of the various methods of yoking oxen,—by the neck or shoulders (Latin, Slav) and by the horns ("Teutonic," according to Braungart). It remains to be proved that the horn-yoke (e. g. Basque form) is really Teutonic. It may be "Alpine."
- Austin (G.)** A trip around Iceland. (So. Wkmn., Hampton, Va., 1910, xxxix, 539-545, 598-605, 9 fgs.) Contains notes on schools, hospitals, churches, morals, dress and ornament, agriculture, fishing, politics, etc.
- Bardon (L.) et Bouyssonie (J. et A.)** La grotte Lacoste, près Brive, Corrèze. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 28-40, 60-71, 15 fgs.) Treats of caves investigated in 1899, with descriptions of human artefacts found (borers of great variety and in great abundance, scrapers, flint flakes, and blades of various sorts, piercers, knives, etc.) In all 826 borers and 2,227 other specimens were found. The material gives the impression of "Aurignacian put to new uses." The cave belongs to the upper Aurignacian.
- Bartels (M.)** Deutsche Volkstrachten. (Z. d. Ver. f. Volksk., Berlin; 1910, xx, 241-249, 9 fgs.) Treats of German folk-costume: Sachsen-Altenburg, Hamburg, Upper Bavaria, Hesse, Alsace, Württemberg, Baden, etc. Besides local and geographical groups, German folk-costumes can be divided otherwise, e. g. costumes of men and those of women (girls, married women, widows); everyday and holiday costumes; Sunday, evening, wedding costumes, etc.; costumes for various professions and occupations (shepherds and herdsmen of the Alps, fisherwomen of Cuxhaven, etc.). It is not true, as some have maintained, that there are really no German folk-costumes, what are thought such being merely retained court or patrician fashions of the 17th or 18th centuries. The "Museum für deutsche Volkstrachten und Erzeugnisse des Hausgewerbes," founded in Berlin in 1888 has thus a real *raison d'être*.
- Bates (W. N.)** Sculptures from Lake Nemi. (Univ. of Penn. Mus. J., Philo., 1910, 1, 30-33, 2 fgs.) Notes on figures of Eros bending his bow and a youthful faun, the former doubtless inspired by the work of Praxiteles.
- Baudouin (M.)** Découverte, fouille et restauration d'une allée mégalithique sépulcrale avec cercles péritaphiques aux Tabernautes, à l'Île d'Yeu, Vendée. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., 1, 95-120, 2 pl., 4 fgs.) Treats of the discovery, investigation and restoration of a megalithic "way" (sepulchral) with two pentaphic circles, in 1907 at Les Tabernautes, on the northwestern end of the island of Yeu in Vendée; history, geography, description and architectonic study, the peritaphic circles, etc., are discussed in detail. This covered

way belongs to the neolithic period, but was partly destroyed. Traces of peritaphic circles are all around it. The restoration was made as carefully and exactly as possible. Except a few chips of flints no prehistoric remains, bones, grave-gifts, etc., were found in the great cavity. From the covered way itself were obtained a number of pebbles, fragments of flint, a polished axe, etc. It seems that the entire contents of this neolithic tomb must have been removed and destroyed at the time of the first Christian settlement of the island.

Behrend (F.) Das Handschriftenarchiv der Deutschen Kommission der Königlich-Preussischen Akademie der Wissenschaften. (Z. d. V. f. Volksk., Berlin, 1910, xx, 321-322.) Notes that by the last report the collection contains 4000 descriptions of Mss. from all parts of Europe. These Mss. include much of value for the history of German folk-lore: Songs, charms and conjurations, riddles, folk-rhymes, etc. Examples are the German Ms. 333b of the National Library in Paris and Ms. XVIF₃ of the University of Prague.

Benziger (J. C.) Das Brunner Bartli-spiel. (Schw. Arch. f. Volksk., Basel, 1909, xiii, 271-304.) Describes, with citations from two fragmentary texts the "Bartli-spiel," formerly (e. g. most of the 18th century) performed as a part of the carnival proceedings at Brunn. *Bartli* is evidently corrupted from the name of St Bartolomäus, but is now merely a symbol of festivity. The personages appearing are such as occur often in older German comedies, etc. (captain, councillors, clerk, "harleking" and wife, ambassador, singers, dancers, etc.).

Biasutti (R.) L'attuale dibattito sulla cronologia del quaternario europeo. (A. p. l'Antrop., Firenze, 1909, xxxix, 244-255, 1 fig.) Résumés and discusses data and theories concerning the quaternary chronology of Europe (Penck and Brückner, Boule, Hahne, Behlen, Rutot, Obermayer, Hoernes, Gorjanovič-Kramberger, etc.) B.'s conclusions are: The Chellean with fauna of warm climate has not been shown to belong in the interglacial; the fauna of the cold climate (pachyderms, etc.) seems to have maintained itself from its first appearance without other interpolations of warm

fauna. The Achulean and Mousterian (where the warm fauna appears typically for the first time) come certainly before the last glacial (Wurmian) and probably after the "maximum of the penultimate" (Rissian). The post-glacial age of the Upper Solutrean and the Magdalenian is recognized.

Bockenoogen (G. J.) Nederlandsche sprookjes uit de xvii de en het begin der XVIII de eeuw. (Volkskunde, Gent, 1910, xxi, 7-21.) Two tales "Van de boer die kon waarzeggen," and "Van de berzorgte Bruid."

— Nederlandsche sprookjes en vertelsels. (Ibid., 76-78.) Two brief tales, "Hier is de tijd; waar is de man?" and "Men moet den duivel niet verzoeken," from North Holland.

— Geparodieerde sermoenen. (Ibid., 101-111, 150-155.) Cites in whole or in part 11 mock-sermons in Dutch from works of the 17th and 18th centuries.

Bolte (A.) Zu dem christlichen Warnungsbriefe. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 319-321.) Cites a copy of "the Christian letter of warning," from a colored lithograph (ca. 1860) from Neuruppin, found in the village of Briesen near Cottbus. The pictures are worse and the verses changed a good deal. See Kirchner (V.).

— Neuere Sagenliteratur. (Ibid., 329-332.) Reviews and critiques of recent publications on folk-tales, etc. Böckel's *Die deutsche Volkssage* (Lpzg., 1909), F. Ranke's *Die deutschen Volks-sagen* (München, 1909), Kühnau's *Schlesische Sagen* (Lpzg., 1910), de Cock and Teirlinck's *Brabantsch sagenboek* (Gent, 1909), F. Heinemann's *Sagen*, etc. (Bern, 1910), Nyrop's *Fortids sagn og sange* (København, 1909), etc.

— Die Sage von der erweckten Scheintoten. (Ibid., 353-381.) Well-documented study of the tale of the awakening of the apparently dead woman: The simpler form with the *motif* of the theft of the ring (the woman of Cologne, 1499 and parallel tales in Germany, France, Italy, etc.); the romantic form with the *kiss-motif* (Thomas of Chantimpré's tale ca. 1260; the tale of the Icelandic bishop Halldórsson, died 1339; the version in Boccaccio's *Filocolo*, and also in the *Decameron*; the Florentine legend in

the Tuscan poet A. Velletti concerning Ginevra degli Almieri, and other literary uses of this story; Bishop M. Bandello's version of 1554; numerous revampings and working over of the *motif* in Spanish, French, English, Dutch, German, Swedish, cited on pages 372-373. On pages 374-377 are given two versions (one prose, one in verse) of the legend, the first dating from the beginning of the 18th century in its origins. Besides the many European versions, Kirghiz, Chinese, American, and Hindu parallels exist in part or in whole. Dr B. considers the Greek tales of Chariton and Xenophon unrelated. The story grew up possibly about some real case of "burial alive."

— Neuere Arbeiten über das deutsche Volkslied. (Ibid., 404-411.) Reviews and critiques of recent publications concerning the German folk-song, periodical articles, books, etc. Among the most important works are: A. Daur's *Das alte deutsche Volkslied nach seinen festen Ausdrucksformen betrachtet* (Lpzg., 1909), K. Hennig's *Die geistliche Kontrafaktur im Jahrhundert der Reformation* (Halle, 1909), K. Bode's *Die Bearbeitung der Vorlagen in des Knaben Wunderhorn* (Berlin, 1909), W. Jürgensen's *Die Martinslieder* (Breslau, 1910), A. Hartmann's *Historische Lieder und Zeitgedichte* (2 Bde. München, 1910), J. P. Glock's *Badischer Liederhort* (Karlsruhe, 1910), S. Grolimund's *Volkslieder aus dem Kanton Solothurn* (Basel, 1910), G. Heeger und W. Wüst's *Volkslieder aus der Rheinpfalz* (Kaiserslautern, 1909), E. H. H. John's *Volkslieder und volkstümliche Lieder aus den sächsischen Erzgebirge* (Annaberg, 1909), J. Dillman's *Hausrucker Kinderlieder und Kinderreime* (Frankf. A. M., 1909), F. Schon's *Kinderlieder und Kinderspiele des Saarbrücker Landes* (Saarbrücken, 1909), M. Radczwill's *Singspiele* (Lpzg., 1908), G. Meyer's *Volksstänze* (Lpzg., 1909), H. Hesse, M. Lang and E. Strauss's *Der Lindenbaum: Deutsche Volkslieder* (Berlin, 1910), A. Bonus's *Deutsche Weihnacht, Spiel und Lied aus aller Zeit* (München, 1909), A. Nef's *Das Lied in der deutschen Schweiz* (Zürich, 1909).

— Das polnische Original des Liedes 'An der Weichsel gegen Osten' und das schwedische Lied, 'Spinn, spinn, Toch-

ter, mein.' (Ibid., 210-215.) Adds a fifth melody heard in 1861 in Stubendorf, in the Gross-Strehlitz district by P. Grossman (see *Oberschl. Heimat*, III, 208-210) and compared with the Swedish spinner's song, the melody of which is possibly Silesian.

— Das Ringlein sprang entzwei. (Ibid., 66-71.) Well-documented study of the line in Eichendorff's song "In einem kühlen Grunde" (1810). Bavarian, Silesian, French, Russian, Scottish, etc., parallels, etc., are cited and the significance of the "broken ring" considered.

— Eine Rätselsammlung aus dem Jahre 1644. (Ibid., 81-83.) Cites 26 riddles in German from a fly-leaf printed at Bâle in 1644.

— Neuere Märchenliteratur. (Ibid., 91-100.) Reviews and critiques on recent Märchen literature. Among the chief contributions are: Gerould's *The Grateful Dead* (Lond., 1908), v. Sydow's *Tuß Spinnasagor* (Stockholm, 1909), Schuster's *Griseldis in der französischen Literatur* (Tübingen, 1909), Dähnhardt's *Naturgeschichtliche Volksmärchen* (2 Bde. Lpzg., 1909), Jegerlehner's *Am Herdfeuer der Sennen* (Bern, 1908), and *Sagen aus dem Unterwallis* (Basel, 1909), Schiller's *Schlesische Volksmärchen* (Breslau, 1907), Knoop's *Ostmarkische Sagen*, etc. (Lissa, 1909), Konrad's *Neues Märchenbuch* (Lissa, 1906), Behrend's *Märchenschatz* (Danzig, 1908), Baltus's *Märchen aus Ostpreussen* (Kattowitz, 1907), Wisser's *Wat Grotmoder vertelt* (Jena, 1909), v. Harten u. Henniger's *Niedersächsische Volksmärchen und Schwänke* (Bremen, 1908), Polsterer's *Futilitates* (Wien, 1908), Leroy's *Oudvlaamsche zeisels en vertellingen* (Ieper, 1908), Asbjornsen u. Moe's *Norwegische Volksmärchen* (Berlin, 1908), Galiot et Cernamons' *Contes licencieux de Toulouse et de l'Aquitaine* (Paris, 1907), Grisanti's *Usi, credenze e racconti popolari di Isnello* (Palermo, 1909), Smith's *Ancient Tales and Folklore of Japan* (Lond., 1908), Schönhärl's *Volkskundliches aus Togo* (Dresden, 1909), Bourhill and Drake's *Fairy-tales from South Africa* (Lond., 1908), Jones's *Fox texts* (Leiden, 1907), Strehlow's *Mythen, Sagen und Märchen des Aranda-Stammes* (Frankf. A. M., 1907). The periodical literature of the subject is also well reviewed.

— Bilderbogen des 16. und 17. Jahrhun-

- derts. (Ibid., 182-202.) Treats of Nos. 11-16 of illustrated fly-leaves of the 16th and 17th centuries: A recipe for bad wives, Punishment of carousing husbands, Land of Cocaigue, Priest-hunting, Ship of fools, etc. At pages 195-202 is a list of 90 fly-leaves published by Paul Fürst of Nürnberg and his widow 1638-1696.
- Bosson** (Mrs G. C. Jr.) Notes on Normandy. (Nat. Geogr. Mag., Wash., 1910, XXI, 775-782, 5 fgs.) Treats of Caen, Falaise (birthplace of William the Conqueror), Dinan (dating from Roman times), Mont Saint Michel, the fast-disappearing Breton costumes (p. 779), etc.
- Bourgeois** (H.) Eine baskische Roland-sage. (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 213-214.) Notes on a Basque "tale of Roland" from the Soule country in the French Pyrenees, not so far from Roncesvalles. The hero of this Basque legend, however, resembles more Gargantua, or Kalewipoeg, the Estonian national hero; he is a sort of Hercules (there is a Soule proverb, *Errolan bezañ azkar*, "strong, as Roland"). In this region also is a "Roland's rock," etc.
- Bovil** (W. B. F.) Some Servian folk-tales and songs. (Oxf. & Cambr. Rev., Lond., 1909, No. 8, 18-31.) Discusses characteristics (naturalness of poetry, cheerfulness or "a serene and cheerful transparency"; meter unrhymed trochaic), and gives English versions of several tales (How the prince found a wife; The forgiven sons; The obedient son).
- Brandenburg** (E.) Italische Untersuchungen. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 321-344, 25 fgs.) Gives results of Dr B.'s investigations, in the summer of 1909, in the caves, etc., in the valley of the Tiber (up from Rome) and its tributaries: In the region of Due Ponte, Villa Spada, Prima Porta, Civita Castellane (especially), ancient Faleria, etc.; also the large caves of the Alban lake; and steps and other works in the solid rock, etc., of these regions. The passages, niches, steps, walls, etc., of these "cult-caves" and the other places in question are compared with the corresponding objects in the "cave-dwelling" regions of Asia-Minor. B. thinks it probable that the ideas connected with these cult-objects are of eastern origin. Here, as in Etruscan art proper, are to be found a whole series of Asia Minor forms, etc., on Italian soil. These passages evidently served not one but various ends. Dr B. is of opinion that many "steps" are nothing more than conventionalized or abbreviated figures of a sitting deity. The Palatine and the Tarpeian rock were originally, according to Dr B., *kalehs*, to use the Turkish word introduced by Perrot.
- Breuil** (H.) Sur la présence d'éolites à la base de l'éocène parisien. (L'Anthropologie, Paris, 1910, XXI, 385-408, 77 fgs.) Discusses the question of the existence of eoliths at the base of the Parisian eocene, the sands of Bracheux (Thanetian) de Belle-Assise, etc. These "eocene eoliths" are represented by cylindrical pieces, *rogmons* of all sorts, irregular fragments, fragments with percussion bulbs, etc. These "eoliths" are all probably of natural formation and M. l'Abbé B. thinks criterion of distinction between real and "pseudo-eoliths" does not yet exist.
- Études de morphologie paléolithique. I. La transition du moustérien vers l'aurignacien à l'abri Audi (Dordogne) et au Moustier. (R. del'Éc. d'Anthr. de Paris, 1909, XIX, 320-340, 17 fgs.) Discusses the transition in flint implements ("coups-de-poing," discs, strikers, points, incurved points, "awls," notches, scrapers, borers, etc.), as exemplified particularly at the rock-shelter of Audi and also at Le Moustier, from the Moustierian to the Aurignacian type.
- Brückner** (A.) Neuere Arbeiten zur slavischen Volkskunde. 1. Polnisch und Böhmisch. (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 215-225.) Reviews and critiques of recent publications concerning Polish and Bohemian folklore (periodical literature, books, etc.). The most important works include Dr P. Dabowski's book on Polish private law, *Prawo prywatne polskie* (Lemberg, 1910), A. Grabowski's recollections, edited by Prof. S. Estreicher *Wspomnienia* (2 vols. Cracou, 1909); Prof. Zibot's *Markolt a Nevim v literaturě staročeské* (Prag, 1909) and several other publications, C. Holas's *České národní písně a tance* (Prag, 1908) treating of Bohemian folk-songs and dances, Prof. V. Flajšhans's collection of Bohemian proverbs, *Česká přísloví* (Prag, 1909-1910), L. Niederle's *Her-*

- kunst und Anfänge der Südslaven* (Prag, 1910), etc.
- Brünner** (K.) Bauerntöpferei und volkstümliche Fayencen. (Ibid., 265-289, 103 fgs.) Treats of peasant ceramics and folk-*faïences* as represented in the Berlin Museum, by German specimens belonging to the 18th and 19th centuries: So-called "Jute" or "Tatar" pots (made without wheel); "Cassube" pottery (retention of Old Slavonic technique and form); Lübeck "Muläpen"; pottery for offerings at shrines, etc.; pottery for baking articles used in festivals, etc.; pottery with salt and lead glazing and coloring, etc., sieve-vessels; night and funeral lamps. Colored and ornamented glazed wares: Marburg, Bürgel (near Jena), Bunzlau (Silesia), Heimberg (near Thun), Langnau (Bern), Offenheim (Alsace), Hundham (Bavaria), Tirol, Bohemia, Rombitten (E. Prussia), Mecklenburg, Schleswig-Holstein, Braunschweig, etc. The Museum's "*faïence*" specimens are from the Spreewald, Weizacker, Mönchgut, Schleswig-Holstein, etc.; also peasant "*faïences*" with tin glazing on both sides from Kellinghausen (Holstein), Delft, Lusatia, Alsace, Bavaria-Austria, etc.
- Burne** (C. S.) Presidential address: The value of European folk-lore in the history of culture. (Folk-lore, Lond., 1910, XXI, 14-41.) Notes the importance and interest of children's games as exemplifying "survival in culture," the need of studying differences as well as likenesses and similarities (cf. the changes in the observation of "Garland Day"), the character of the folk-customs at Castleton in the Peak of Derbyshire on May-Day, etc., and oft he "Horn Dance" at Abbot's Bromley, Staffordshire (the Monday after Sept. 4, yearly) the "Squirrel Hunt" on Good Friday in Shervage Wood on the slope of the Quantock Hills and a similar performance at the "November Wake" by Duffield men in Kedleston Park, the septennial "Whitsuntide Ale" held at the entrance to Blenheim Park, etc. According to Miss B. "European folklore is the missing link, the bridge over the gulf, between savagery on the one side and culture on the other," and "now we need to study European survivals to understand the developments of savage customs, just as thirty years ago we studied savage customs to explain European survivals."
- Busse** (H.) Hocker- und Brandgräber, sowie Wohngruben auf dem grossen Reiherwerder im Tegelersee, Kreis Nieder-Barnim. (Z. f. Ethnol., Berlin, 1910, XLII, 598-600.) Notes on burial-places, hut-pits, etc., on the large Reiherwerder Id. in the Tegel lake. Urn-burial with cremation, etc. The "station" belonged probably to a Teutonic people of about 1000-1400 B. C. This paper will appear in full in the *Prähistorische Zeitschrift*.
- Caine** (W.) The guignols of the Luxembourg. (Oxf. & Cambr. Rev., Lond., 1910, No., 10, 135-148.) Notes on the théâtre Guignol," etc.
- Cameron** (M. L.) The dragon of La Trinità: an Italian folk-tale. (Folk-Lore, Lond., 1910, XXI, 349-350.) Tale told by a charcoal-burner in a Tuscan roadside inn at Le Bagnore on the edge of the great forest on the slopes of Monte Amiata concerning the jawbone kept in "the lonely little Franciscan Friary of La Trinità up miles of stony mule-track on the slopes of Amiata." The dragon was killed and beheaded by the Duke of Sforza.
- Camus** (P.) Note sur la carie dentaire à l'époque néolithique. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e S., I, 136-141, map). Discusses the distribution of dental caries (maximum in regions of high stature and vice-versa) in France, according to the map of Magitot based on 25,918 recruits (1831-1849) rejected out of 3,295,202 for faulty dentition, in comparison with the distribution of neolithic peoples. Dental caries was much less frequent in prehistoric times, but the tall dolichocephalic blonds were more affected than the shorter brachycephals. In this the maps of ancient and modern times would agree.
- Cannington** (M. E.) A medieval earthwork in Wiltshire. (Man, Lond., 1910, x, 7-13, 4 fgs.) Describes a bank and ditch or valley entrenchment about 4 miles north-east of Devizes. Inside the larger enclosure is a smaller one, both of the same source. The relics found (pottery, etc.) indicate that the earthwork is neither prehistoric nor Roman, but dates from between the 12th and the 16th centuries.
- Cantacuzène** (G.) Contribution à la craniologie des Romains anciens. (L'

Anthropologie, Paris, 1910, XXI, 55-74, 4 figs.) Treats, with measurements, of 11 skulls from the ancient Roman necropolis of Corneto near Civitavecchia (6 male, 5 female). Average cranial capacity of males 1584 cc., females 1268; cephalic indices, males 78.8 females 79.13. The higher cranial capacity here indicated Prince C. attributes to mixture with the Etruscans; also the dolichocephaly or subdolichocephaly of 4 skulls. The brachycephalic element is considered Ligurian. The ancient Roman skull is mesati-cephalic, low, and of less cranial capacity than the Etruscan.

Capitan (L.) et Peyrony (—). Deux squelettes humains au milieu de foyers de l'époque moustérienne. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 48-53, 1 fig.) Describes the finds near Sarlat (skull of child of 6 and other bones of man and animals, Mousterian flints, etc.) and near Bugue (skeletons in rock-shelter at important prehistoric station of Ferrasserie, Dordogne) of human remains of Mousterian locus. The adult skeleton was photographed immediately on exhumation and before being manipulated,—the oldest skeleton to be so treated.

— Deux squelettes humains au milieu de foyers de l'époque moustérienne. (R. de l'Éc. d'Anthr. de Paris, 1909, XIX, 402-409, 3 figs.) Describes finding of a human skeleton of the Mousterian epoch in a cave at Pech de l'Azé near Sarlat, and another in the prehistoric deposit of La Ferrassie, near Bugue (Dordogne), the second, with more detail. A full account is to be communicated to the Académie des Inscriptions.

Carstens (H.) Volksglauben und Volksmeinungen aus Schleswig-Holstein. (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 382-387.) Cites from various parts of Schleswig-Holstein 70 items about luck and ill-luck, 24 about dreams, 12 about sorcery, and 43 about premonitions, the devil, and spirits.

Chantre (E.) L'anthropologie à Lyon, 1878-1908. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 365-370.) Treats of laboratory, ethnographic museum, instruction (place in program of municipal courses in 1880), Anthropological Society (since 1881), etc. The Anthropological Society has published 27 volumes; the books in its library

number nearly 5,000. The lectures in anthropology, carried on during 1878-1908 by E. Chantre are to be continued by M. Lucien Mayet, one of his most distinguished pupils. At Lyons anthropology, it ought to be added, owes all to M. Chantre.

Clark (C. U.) Romantic Spain. (Nat. Geogr. Mag., Wash., 1910, XXI, 187-215, 41 figs.) Contains notes on agriculture and pastoral life, architecture, Moorish types, activities of people. Figure on p. 190 shows "Iberian" ox-yoke.

Corner (F.) et Raymond (P.) Le crâne de Galley Hill. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 487-497.) Treats of the Galley Hill (Kent) skull, discovered in 1888 and much discussed since 1895. Accepted as quaternary in England, much doubt of this is expressed in France. According to C. and R. this skull forms a link between the race of Neandertal and that of Cro-Magnon, in which respect it is closely related to the skull of Brunn. In the discussion Manouvrier stated his belief that the Galley Hill skull is nearer to the Cro-Magnon than to the Neandertal; M. Fraipont considered it different from the Neandertal, the Spy and the Chapelle-aux-Saints skulls; Hervé and A. de Mortillet doubted the Neandertaloid characters; Rutot repeated his former opinion,—if genuine, it is the first example known of paleolithic man (Strepyian) of the eolithic age; Mochi thought the affiliations were Australian.

Corso (R.) Amuleti contemporanei Calabresi. (Rev. des Ét. Ethnogr. et Sociol., Paris, 1909, II, 250-257.) Treats of modern Calabrian amulets: personal (evil eye, devil, etc.), house (sign of the *genius domi*, etc.), amulets protective of useful animals and plants. The Calabrian amulets may be classified thus: zoological amulets (totem, medicinal), magico-religious amulets (pagan, Christian).

Cozzi (E.) La vendetta del sangue nelle Montagne dell'Alta Albania. (Anthropos, St Gabriel-Mödling, 1910, V, 654-687.) Treats with some detail of the blood-vendetta in the mountains of Upper Albania, past and present. For the Albanian the vendetta is idealized almost into a religious and civil duty. It is not limited to the offender alone, but includes his family and group

- (*vllazni*, phratry). In an appendix (pp. 681-687) are given texts and translations of several funeral songs referring to victims of the vendetta.
- Malattie, morti, funerali nelle Montagne d'Albania (Ibid., IV, 1909, 903-918.) Treats of diseases (syphilis, pellagra, tuberculosis, etc., cutaneous troubles, small-pox, contagious diseases; medicine and antidotes), death and burial, funeral-songs, etc., mourning-customs, funeral-rites, burial-ground, etc.
- Curtiss** (A.) Majestic Trier. (Rec. of Past, Wash., 1910, IX, 235-240, 4 fgs.) Notes on the "grandest and most imposing Roman remains of Germany, and, indeed, of all northern Europe," Porta Nigra, Roman palace, amphitheater, etc. Also the cathedral, "the most important example of pre-Carolingian building in Germany" (Lübke).
- Czekanowski** (J.) Zur Differentialdiagnose der Neandertalgruppe. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1909, XL., 44-47, 1 fig.) From consideration of differences in measurements (average of 27 in Neandertal and Brüt is 7.301 mm.), C. concludes that the "Neandertal group" is not unitary,—one group includes Spy, Krapina, Neandertal, Gibraltar; a second, Galley Hill, Brün, Brüt, Egisheim, and Nowosiolka; the Canstatt skull is isolated but perhaps related to the second group; the skull of *Pithecanthropus* departs from both, but is relatively nearer the Neandertal.
- Déchelette** (J.) Note sur les influences égéennes au Caucase. (L'Anthropologie, Paris, 1910, XXI, 425-434, 4 fgs.) Treats of Egean influences in the Caucasus, suggested by the resemblances between the bronze poniards, swords, etc., of Lenkoran and similar objects from the Egean-Mycenean region—poniards of the "Cypriot" type; poniards ornamented with a crescent at the top of the blade; narrow, short-tanged poniards, with rivet-hole at top; short swords with large semi-circular handles, etc. D. concludes that "these Asiatic specimens are derived either from Egean models or from prototypes (in some yet unexplored region) common to both Caucasian and Egean art." In this matter importance attaches to the yet unexplored necropoli of the Caucasus, Armenia, Siberia, etc.

Deniker (J.) La pigmentation en Europe. Communication préliminaire. (Bull. Soc. d'Anth. de Paris, 1910, VI^e s., I, 509-517, map.) Treats of the distribution of brunetism in Europe (there are three "zones,"—blond, chestnut, brown; in each "zone" there are "islets" of the other colors). On the map from north to south the "zones" are, less than 17 per cent. brown, from 17 to 30 per cent., more than 30 per cent. Deniker recognizes two blond, European races (Nordic or *Homo Europaeus*; Oriental, short, sub-brachycephalic) and 4 brunette races (Occidental or *H. Alpinus*; Iberian or *H. Meridionalis*; Atlanto-Mediterranean, sub-dolichocephalic; Adriatic, brachycephalic).

— La taille en Europe. La taille des populations Turco-tatars et des Caucasiens. (Ibid., 66-77.) Résumés recent investigations of the stature of the Turco-tatars of Europe (Chuvashes, Bashkirs, Metchcheriaks, Tatars of the Volga, Crimea and Astrakhan, Kirghiz, Osmanli Turks, Mountain Tatars of Caucasus, Turkmen, Karachai; Circassians, Lesghians, Georgians, Imeretians, Mingrelians, Suanetians, Ossetes; Tates, Caucasian and Persian Kurds, Armenians of the Caucasus, Kalmucks of Astrakhan. Good bibliography (73-77). The forest Bashkirs seem somewhat taller than those of the steppes; also less brachycephalic. A curious group are the Lithuanian Tatars, or Muslims, who are Mohammedans but all speak Polish or Lithuanian (a mixture of Volga and Nogai Tatars).

Diehl (—). Zur Entstehungsgeschichte der Hessen-Darmstädtischen Verordnung gegen das "Eieraufheben" bei Hochzeiten vom 9. September, 1695. (Hess. Bl. f. Volksk., Lpzg., 1910, IX, 190-195.) Gives, pp. 192-195, the record (July 30, 1695, at Giessen) of the evidence of 4 witnesses concerning the happenings at a double wedding, including the "Eyerufheben," leading to the issue of an edict against such practices. On pp. 190-191 is a copy of the edict. The exact origin of the edict is now known through Dr D.'s discovery of these documents.

Dorler (A.) Volkslieder aus Tirol. (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 306-317.) Dialect texts of Nos. 14-34 of Tirolese folk-songs. No. 21 is "The 7 ages of Man"; No. 24 children's

rimes; Nos. 23-30 "Star-singers" or "Klöpfellieder."

Drechsler (P.) Märchen und Sagen aus Oberschlesien. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 94-98.) Literary German texts of 8 Upper Silesian tales: Adam and the horse, God as debtor, Why the Jews have crooked noses, The child walled-up alive, The golden duck at Tost, The soul as white-shining hay, The otters and the otter-king, The angry mermaid.

— Scherz- und Ernsthaftes über besondere Zusammensetzungen mit *aus-* und *be-* im Schlesischen. (Ibid., 99-103.) Treats of such Silesian terms in *aus-* and *be-* as sich ausdoktern, sich ausgusteln, sich ausgejungefern, sich ausbürgermeistern; ausprahlen, aushaben, ausmachen, austanzen, ausregnen; beablen, bemuttern, bekochlöffeln, beklunkern; betulich, betusam, beschärgen, bekumpabletäten, beweltsahn, bejunkern, etc.

— Ein alter Vertragsbrauch. (Ibid., 208-210.) Notes on *stuppen* (*tipfen*), or "touching fingers," when two drink a glass of liquor together, a relic of the old custom of "hand striking." In the 17th century *eintipfen*, dipping the finger in the beer, etc., was in practice among peasants, etc.

— Oberschlesisches vom Wassermann. (Ibid., 212-214.) Cites tale of the appearance of the "water man" with red cap and green eyes on the bridge over a brook in Alt-Zabrze.

Dunn (F. S.) A study in Roman coins of the Empire. (Rec. of Past, Wash., 1910, IX, 31-52, 2 pl.) Treats of coins of the Julian-Claudian era, 27 B. C.-68 A.D. (Augustus, Tiberius, Caligula, Nero), Flavian dynasty 78-96 A.D. (Titus, Domitian), the Antonines, 98-117 A.D. (Trajan), illustrated by a dozen pieces.

Dutt (W. A.) Lynchets. (Man, Lond., 1910, X, 104-105.) Compares the "narrow terraces generally known as *lynchets*," believed by some to be relics of a particular system of hillside cultivation dating from neolithic times, with the stone-walled terraces on the Kucha and Uba mountains in the Kikuyu country of Africa, as described by Capt. C. H. Stigand in his *To Abyssinia through an Unknown Land*. These terraces are used for planting crops.

Ebert (M.) Über eine Ustrina auf einem bronzezeitlichen Friedhofe. (Z.

f. Ethnol., Berlin, 1909, 940-946, 2 figs.) Treats of an *ustrina*, or place of incineration of human bodies, discovered in connection with a burial-place of the bronze age near the village of Cosilenzien, in the district of Liebenwerda. Upon the wooden substructure the pyre was, doubtless, built up, with the corpse on top. In the discussion some differences of opinion as to the nature of these remains developed.

Een Museum voor Volkskunde te Gent. (Volkskunde, Gent, 1910, XXI, 40-45.) Proposes the establishment in Ghent of a Folk-Lore Museum, such as has already been instituted in Antwerp and Brussels.

Favraud (A.) Une défense d'*Elephas antiquus* portant des traces de travail humain de l'époque acheuléenne, trouvée aux Quatre-Chemins, commune du Gond-Pontouvre, près d'Angoulême. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 243-247, 1 fig.) Describes finding of piece of tusk of *Elephas antiquus* with marks of human origin (attempts to cut), belonging to the Achulean period, as indicated by other remains. This find indicates that the art of using bone, ivory, etc., was already developed in Achulean times.

Fenwick (N. P., Jr) A note on four Icelandic cairns. (Man, Lond., 1910, X, 22.) Brief references to four *Beinakerling*, or "crone of bones," at Kaldidalur, near Arnavatn, near Krisavik, etc. The curious custom exists of those who ride past writing a stanza on a scrap of paper, rolling it up and, after putting it into the hollow bone of a pony (these bones lie scattered about), leaving it among the stones of the cairn to be found by the next traveler.

Fischer (E.) Die Küche der rumänischen Bauern. (A. f. Anthrop., Brnschw., 1909, N. F., VIII, 246-248.) Notes on the kitchen and cooking of the Rumanian peasant,—vegetables and plants, baking and roasting, oils and grease, sour substances, drinks, milk, flesh food (at festivals), fast-days (there are 163), dainties, etc. In Rumania, beneath the upmost stratum, according to Dr F., we find "everywhere circumstances that were quite common in the later Stone age."

— Die thrakische Grundlage im Rumänischen. (Z. f. Ethnol., Berlin, 1910, XLII, 311-315.) Seeks to show

- from linguistic, folk-lore and sociological evidence that the essential basis of the Rumanian people is Thracian (there is a certain "unity in the internal speechform of the Balkan peoples"). Folk-lore, proverbs, riddles, songs, Märchen, superstition, folk-medicine, dress and ornament, food and its preparation, social customs, and institutions indicate such a unity. The *obiciu pamantului* or old Rumanian customary law "goes right back to Thracian."
- Sind die Rumänen, anthropologisch betrachtet, Romanen? (Ibid., 1909, xli, 847-849.) Argues from the unusually high birth and death rate that the Rumanians are not Romanic, —linguistic, genealogical, prehistoric, toponymic, social and historical investigations point the same way. According to F., the Rumanians are a remarkably mixed people (Thracio-Romanic and Slavs).
- Flechner-Lobach** (A.) Die Volkskunst in Schweden. (Globus, Brnschw., 1910, xcvi, 174-177.) Treats of folk-art in Sweden, based on personal studies in museums, etc., and on Montelius's *Kulturgeschichte Schwedens*, etc. Ancient Scandinavian art (already finely developed in prehistoric times, with, perhaps, notable foreign influences), the effect of the richness of this region in woods leading to development in wood-work, influence of the environment on *motifs*, basketry, etc., feeling for color, patterns, weaving and embroidery, folk-dress, etc. The influence of the "Handarbetets "Vänner," etc., is noted.
- Frauer** (E.) Das österreichische Küstenland an der Schwelle der Geschichte. (Ibid., 1910, xcvi, 183-186.) Treats of the coast of Austria at the beginning of the historical period, and the peoples inhabiting that region. By means of etymologies of place-names the author seeks to show that the ancient Istrians were not Illyrian, Graeco-Thracian or Celtic, but Semitic, —the Colchians, or Moschoi, were the Mesech (properly Mosoch) of the Bible.
- Freire-Marreco** (B.) The West Riding Teachers' Anthropological Society. (Folk-Lore, Lond., 1910, xxi, 103-104.) The practical work of this Society has been in the direction of folk-lore, a beginning having been made in the collection of local singing-games. The "Vacation Course" for teachers at Scarborough in 1910 will include "a short course of lectures on some branch of anthropology."
- Fris** (V.) Le folk-lore gantois. (Volk-skunde, Gent, 1910, xxi, 83-86.) Notes on Ghent folk-lore (the legend of the *spookhuis* (haunted house) of the Jodenstraatje; names of Supreme Being, *Cies-ons-Heere*, terms like *Godsklop*, a "decisive blow," etc.; processions. Reprinted from *Gand XX^e siècle* for Jan. 31, 1910, pp. 5-6.
- Gaster** (M.) English charms of the seventeenth century. (Folk-Lore, Lond., 1910, xxi, 375-378, 4 fgs.) Reproduces from the Ms. (1693-5) of a certain Thomas Parker charms to "make a woman follow thee," "to know a woman's counsel," to gain one's wish, to tell a thief, to fear no one, to win homage from all, a blessing, etc.
- Gebhardt** (—) Zimmermannsspruch. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, xi, 210-212.) Gives the text (in verse) of the carpenter's "speech" at the completion of a new house, as written down by the father of the author (a teacher at Cantersdorf, in the district of Brieg).
- Gengler** (J.) Die Schwalben im Volksglauben. (Globus, Brnschw., 1910, xcvi, 31-32.) Items of folk-lore concerning the swallow: bringer of spring, holy and not to be harmed (Spain, S. Germany, England, Ireland), bringer of luck (swallows in stable, Franconia and Thuringia; *martenica* in Macedonia), medicines prepared, from swallows, interpretation of swallow's song (Germany), migration of the swallow (legends, etc.).
- Das Schnupfen im Bayerischen Wald. (Ibid., 91-94, 3 fgs.) Treats of snuff-taking in the Bavarian Forest, —the "national tobacco" is "der Schmalzer," colloquially, "Geschmei," or "Schmai." Women and girls do not take snuff, but men and youths and even boys; and all classes of peasants and townsmen, teachers and clergy. "Snuff-glasses" are of various sorts. The habit is said to have sprung up at the end of the Thirty Years' War, and to have been introduced from France.
- van Gennep** (A.) Die neueren Ausgrabungen in der Stadt Alesia. (Ibid., 165-169, 6 fgs.) Résumés recent literature concerning the exploration of Alesia, the Gallic city on Mont

- Auxois. There is now a monthly *Pro Alesia*, published in Paris. The name *Alesia*, the images of deities found (Ucuetis, Bergusia, the so-called "Mothers," etc.), bronze artefacts, "horse-shoes," etc., are considered. The archeology of Alesia is now illustrated by Alesian post-cards.
- Giovannozzi** (U.) *Brachi-platicefali e brachypsicefali nell'Europa*. (A. p. l'Antrop., Firenze, 1909, XXXIX, 62-114, 3 fgs.) Discusses the question of brachy-platycephaly and brachy-hypsicephaly in Europe. Descriptions and measurements of 6 Greek, 5 Albanian, 3 Rumanian skulls (comparison with studies of Virchow, Nicolucci, Pittard, Wateff, Zampa, Weisbach). Also of 25 Tirolese, compared with results of Vram, etc. In Europe, according to Dr G. there are two varieties of brachycephaly, with different geographical distribution and distinguished by the height of the cranium. The first of these, the hypsicephalic Armenoid (akin to the brachycephals of Asia Minor), occupies a great part of the Balkan peninsula, pushing north at least as far as Hungary, and mingling in the west with the second variety, the platycephalic Mongoloid, which has one of its centers in the regions of the eastern Alps especially in Carinthia and the Tirol.
- Giuffrida-Ruggeri** (V.) *Nuove addizioni al tipo di Galley-Hill e l'antichità della brachicefalia secondo il Rutot*. (Ibid., 1910, XL, 255-263, 2 fgs.) Discusses the crania of Brunn and Engis, which G.-R., with Birkner adds to the Galley-Hill type, making, however, some differences in the points of resemblance, etc. The Aurignac skull also resembles much that of Galley Hill, and that of Clichy, but hardly Rutot's Grenelle cranium. The remote antiquity (Krapina, Grenelle, Mugem) of brachycephaly is now abundantly proved. G.-R. repeats his belief that the human race was "precociously autonomous" in its evolution and no well-differentiated anthropoid forms are in the ascendant line.
- Godley** (M.) "Quare things." (Ninet. Cent., Lond., 1910, 175-178.) Notes on folk-lore of the "banshee," etc.
- Greenwell** (—) and **Gatty** (R. A.) *The pit-dwellings at Holderness*. (Man, Lond., 1910, x, 86-90, 2 fgs.) Describes dwellings, contents, etc., according to Canon G., with additional data from Rev. R. A. Gatty, who was present with Prof. Boyd Dawkins at the opening of the Rolston pit (M. Morfitt, the original discoverer, has now opened some 30 pits). In the Rolston pit were discovered: fire-place *in situ*, broken cooking-pot, broken bones of domestic animals (also of *Bos longifrons*), heavy stone pounders, rude knives and flint flakes, etc. Other things found in these pits are red pigment (made from burnt clay, pottery, etc. These pits date from the early neolithic period; after they had been filled in with a deposit of surface soil, the ordinary neolithic man lived over them.
- Gross** (V.) *Une station néolithique terrestre dans le Canton du Vaud*. (Z. f. Ethnol., Berlin, 1909, XLI, 963-965.) Brief account of the discovery of the remains of huts (with human and animal bones, flints, bone and horn implements, conical slate objects like those of Locras, fragments of pottery, etc.), at the village of Chénée-Pâquier, about 10 kil. from Lake Neuchâtel. These land-dwellings were contemporary with the lake-dwellings of the neolithic period,—the discovery of such is unique in Switzerland.
- Grosse** (H.) *Der Rundwall von Möllendorf im Kreise Luckau*. (Ibid., 918-940, 12 fgs.) Treats of the fortification known as the "Rundwall" at Möllendorf. The old accounts, present condition, older finds, situation and topography, newer finds (whetstones, pieces of clay objects, iron knife, flints, stones for querns or hand-mills, pottery fragments, etc.) are considered. There was probably a Slavonic "station" here, where pottery was manufactured, etc., the "station" or "work-place" being later than the throwing up of the wall,—the oldest culture represented being also Slavonic.
- Gusinde** (K.) *Von Land und Leuten in Spanien*. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1910, XII, 1-40.) Treats of Spain and the Spaniards. A land of contrasts, geographically and ethnologically: Catalans (peculiar and apart), Basques (non-Indogermans), Asturians (freedom-loving like the Basques), Galicians ("poor devils"), Aragonese (thick-headed, bigoted, industrious), Castilians (still full of *grandeza*), Andalusians (mobile and imaginative, full of life; Moorish in-

fluence in speech, etc., distinctly perceptible here), Gipsies (a people by themselves), etc. The isolation of Spain (the Pyrenees are a sort of "Chinese wall") has led to misconceptions of its nature, etc. Politics, industry, education (discipline and order lacking everywhere), religion (land full of cloisters; feasts, festivals), temperament (easily aroused and led into wild passion; bull-fights; tendency to cruelty, touches of savagery, etc.; courtesy toward women), poverty and beggars (regularly organized), child-like love of nature unknown, home and domestic life, democratic pride (use of the title *Don*, etc., orders numerous and easily obtained), pride in the great past.

Hartland (E. S.) The cult of executed criminals at Palermo. (Folk-Lore, Lond., 1910, *xxi*, 168-179, 3 pl.) Treats of the "Chiesa delle Anime de' Corpi Decollati" (originally the church of the Madonna del Fiume or Madonna del Ponte) near the bridge on the Oreto, south of Palermo, and the cult of "beheaded" (criminals),—the special days of devotion are Monday and Friday, the pilgrims chiefly women. The graveyard is filled with the tombs of criminals of rank. The special center of the cult is a small side-chapel, filled with votive offerings (legs, heads, feet, babies, etc.) of wax. In and about the church are representations of criminals in Purgatory, accidents, murders, etc. Paintings of the *decolati* appear also on the characteristic Sicilian carts. Veneration of the souls of departed malefactors is known all over the island. On page 173 is given a specimen prayer.

Hauffen (A.) Geschichte der deutschen Volkskunde. (Z. d. Ver. f. Volksk., Berlin, 1910, *xx*, 1-17, 129-141, 290-306.) Sketches the history of German folk-lore studies from the time of Tacitus to the post-Grimmian epoch and the scientific movements of today. The value of medieval and O. H. G. theological Ms., Latin sermons, medieval poems, collections of charms and conjugation-formulas of the High German period (Schönbach listed 1,500 such), *exempla*, etc. is pointed out. The "oldest folk-lore monograph" is the *Westfalia* (ca. 1478) of W. Rolevinck, the Carthusian, of Cologne. In the last third of the 17th

century and in the beginning of the 18th many collections containing folk-lore material, discussions of superstitions, etc., appeared. Next comes the influence of Percy's *Reliques*, the era of Herder, Goethe and the "romantic school" with the honor done to *Volksbücher*, etc., by the "Stürmer" and "Dränger" collections of folk-songs, etc. Next the scientific beginnings of the Grimms and the recognition of folk-prose (*märchen*, etc.), followed by attention to mythology, legends, ceremonies and rites, customs and usages, and the modern study of "folk-lore."

Heilig (O.) Karfreitagsglocken und damit Zusammenhängendes. (Ibid., 398-399.) In addition to data of R. Andree cites 8 items concerning Good Friday bells from Baden (northern part) and customs connected therewith. See Andree (R.).

Hellmich (M.) Volkstracht in der Gegend von Boyadel. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, *xi*, 203-208). Notes on folk-costume in the Boyadel region (the work-dress of the women; differences in dress of women according to age; various kinds of coats; the "Einhuille"; caps, etc.; little remaining of men's dress that is distinctive).

Helm (K.) Mittelalterliche Geburtsbenediktionen. (Hess. Bl. f. Volksk., Lpzg., 1910, *ix*, 208-211.) Cites Latin texts of three medieval "birth-blessings," one from Germany, two from England. In the first this passage is peculiar: *Tribus vicibus cum dextro pede, in domum in qua jacet calca*; in the third occurs *Arepo tenet opera rotas*; in the second Caspar, Melchior and Baldesar figure. Near the end of the third are the words *bhurnon + blictaono*.

Hervé (G.) Anthropologie de la Suisse. (R. de l'Éc. d'Anthr. de Paris, 1910, *xx*, 248-251.) Résumés studies of E. Pittard on Swiss anthropology: *Crania Helvetica, Les crânes valaisans de la vallée du Rhône* (Paris, 1909-1910), based on investigation of 800 crania (chiefly 13-19th century) from Valais ossuaries. The dominant type 87-89 per cent. is brachycephalic,—in Sierre there is a relatively dolichocephalic "island," due probably to survivals of the type of Chamblandes, or, perhaps, in part, to Burgundian immigrants.

Heuft (H.) Westfälische Hausinschriften.

- (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 85-90). Nos. 55-100 of Westphalian house-inscriptions in German, Latin, etc., from Oelde (town and parish), dating from 1609 to 1880.
- Hoffmann-Krayer** (E.) Bibliographie über die schweizerischen Volkskundeliteratur des Jahres 1909. (Schw. Arch. f. Volksk., Basel, 1910, xiv, 92-96.) Cites 78 titles distributed under following heads: General and bibliographical, miscellaneous, folk-industry, house and furniture, food, dress, folk-art, customs, visages and festivals, folk-beliefs, folk-poetry, and folk-tales, names, language.
- Höfler** (M.) Der Kohl. (Hess. Bl. f. Volksk., Leipzig, 1910, ix, 161-190.) Treats of the cabbage in mythology, folk-lore, folk-medicine among the Romans (Pliny, Cato), Greeks (Hippocrates), etc.,—at pages 168-181 are given with comments of a comparative nature 18 items from Dioscurides, a Roman military physician from Anazarba in Cilicia, contemporary of Pliny and author (ca. 77 A.D.) of a work on medicine (5 books) in Greek; and on pages 181-184 other and later data concerning the folk-medicinal uses of cabbage; pages 184-189 items of folk custom, etc., concerning this vegetable (special times of planting; among the Esths the planters must be clothed in white; must be used only during a certain season or at a certain cult-time; is a soul-plant; source of new-born infants, "the cabbage-bed"; proverbs and folk-sayings in which the cabbage figures; cabbage-dance at weddings, etc.). The cabbage came from the Orient and reached Italy from Greece, thence Germany in the 6th century and many folk-customs and much folk-lore traveled with it from country to country. The South German peoples took it over both as a healing plant and a sacrifice for the house-spirits.
- Holden** (J. S.) The existence of an early paleolithic bed beneath the glacial boulder clays in southwest Suffolk. (Man, Lond., 1910, x, 43-44, 1 fg.) Brief account of finding of several genuine paleoliths at Great Waldingfield and Stanstead *in situ* beneath the blue boulder clay, indicating that "man must have existed on this old land surface before the commencement of the glacial period."
- Houzé** (—) L'Institut de Sociologie Solvay de Bruxelles. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 355-360.) Treats of the field of investigation of the Institut Solvay of Brussels, founded in 1901 for applying to the social sciences the methods of investigation that have produced such brilliant results in the fields of biology and physiology. The study of anthropology serves as a solid basis for sociology, whose aim is to interpret the actions and the reactions of individuals among themselves.
- Hubert** (H.) La Commission des Monuments préhistoriques. (L'Anthropologie, Paris, 1910, xxi, 321-331.) Treats of the activities of the Commission on Prehistoric Monuments, reorganized in 1909; gives list of members and of monuments classed 1900-1908 and since 1909. Also discusses methods of investigation, problems, etc.
- Ilberg** (J.) Zur gynäkologischen Ethik der Griechen. (A. f. Religsw., Lpzg., 1910, xiii, 1-19.) Treats of the controversies over abortion, etc., in ancient Greece (Soranos and after), the ethics of gynecology, etc.
- Jacques** (V.) Société d'Anthropologie de Bruxelles. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 352-355.) Notes on the Brussels Anthropological Society, founded in 1882, with Prof. L. Vanderkindere, of the University of Brussels, as President (extracts given from inaugural address). It began with 45 members and now has several hundred. Of its *Bulletin* 27 volumes have appeared.
- Jaeger** (J.) Tölz und die Isarlandschaft. (Globus, Brnschw., 1910, xcvi, 37-40, 62-65, map.) Contains notes on the prehistoric remains (regular settlement of man here dates only from the metal period, bronze and Hallstatt epoch especially), Roman period (place-names), Germanic invasion (Bajuvári; few *Reihengräber* as yet discovered; place-names; Alemanni), Slavs (especially Wends), later Germanic influences, etc.
- Jubilé du Cinquantenaire** de la Société d'Anthropologie. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 297-530.) Report of the celebration of the Jubilee of the foundation of the Anthropological Society of Paris, Speeches, lists of Delegates, reports of foreign delegates on the condition of anthropology in their respective countries (Germany,

- England, Austro-Hungary, Belgium, Denmark, Cuba, Italy, Poland, Russia, Switzerland), toasts (pp. 409-438), scientific addresses (pp. 438-530).
- Jungwirth** (E.) Volksrätsel aus Ostermiething, im oberen Innviertel. (Z. d. Ver. f. Volksk., Berlin, xx, 83-85.) Cites dialect texts of 34 riddles in German of the Inn region.
- Kahle** (B.) Flandern. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 53-54.) Points out that the word *Fländerer* (flatterer, unstable, etc.) and cognates, had originally nothing to do with the country of Flanders, with which folk-etymology now associates them.
- Kaindl** (R. F.) Das deutsche Ansiedlerhaus in Galizien und sein Einfluss auf die einheimischen Bauernhäuser. (Globus, Brnschw., 1910, xcvi, 104-110, 117-123, 21 fgs.) Treats in detail of the house of the German settlers in Galicia and its influence upon the native peasant-houses. German influence upon the town-life, etc., of Galicia began in the 13th century, and to a certain extent the country also influenced, as may be seen from words in the Polish vocabulary, the use of tile and stone houses, etc. But it was with the "colonization" schemes of Emperor Joseph II, that German influences made themselves strongly felt in the agriculture, architecture, etc., of the Galician peasantry,—the "Swabians," were followed in the 19th century by many Germans from Bohemia. The German influence is notable in the arrangement of fire-place and chimney; also in better floors, larger windows, better barns, stables, etc. Influence on furniture, implements and utensils, even clothing is also seen here, as, again, the vocabulary shows with its numerous German loan-words.
- Karbe** (W.) Mecklenburgische Nixensagen. (Ibid., 29-33.) Treats of tales and legends of water-spirits (nixes) in Mecklenburg (the fair-haired woman of the Glambeck lake, the "water-women" of Wanzka lake, Stolp lake, etc.). Author discusses the origin, etc., of beliefs in the evil character of water and of things more or less directly connected with it; the relation of water-lilies, etc., with the water-spirits. A good deal of the legends in question may be reflexes of the relations of conquered and ruling races, etc., as Gomme has sought to show.
- King** (H.) Small kist and urn at Tregiffan Vean, St Just-in-Penwith, Cornwall. (Man, Lond., 1910, x, 44.) Brief note on discovery of urn (ca. 400 B. C.; no bones or ashes) in a small kist (24×15×12 ins.).
- **and Polkinghorne** (B. C.) Holed stone at Kerrow, St Just-in-Penwith, Cornwall. (Ibid., 29-30.) Note on discovery in 1907 of a circular slab of granite with a cylindrical hole (apparently worked with iron tools) in the center, some 8 inches deep and 8 inches in diameter, the slab being 12-14 inches thick and 48 inches in diameter. Underneath was much wood charcoal but no bones. The hollow may have been "a receptacle for cremated bones, if not for a small urn."
- Kinnaman** (J. O.) The transformation of Roman monuments. (Amer. Antiq., Salem, Mass., 1910, xxxii, 3-26, 4 fgs.) Treats of the House of Vestals (became state property in 394 A. D.), the Senate House (rededicated as a new building in 29 B. C.; converted into two churches in the 7th century A. D.), the "Augustan group" on the Palatine (general neglect began with transfer of government to Constantinople; art treasures soon scattered), destruction and filling up of the aqueducts, the Circus, etc.
- Kirchner** (V.) Ein christlicher Warnungsbrief. (Z. d. V. f. Volksk., 1910, xx, 61-66, 2 fgs.) Reproduces with explanatory notes a "warning letter," printed in 1850 at Frankfurt a. M., and of orthodox Christian origin and import. The letter is directed: "An dich und mich und alle Menschen."
- Klaatsch** (H.) Die Aurignac-Rasse und ihre Stellung im Stammbaum der Menschheit. (Z. f. Ethnol., Berlin, 1910, xlii, 513-577, 3pl., 46 fgs.) Treats in detail of the osseous remains of the "race" of Aurignac (*Homo Aurignacensis Hauseri*), represented by the skeleton found in the lower Aurignacian of the "station of Combe-Capelle near Montferrand in Périgord. Skull, humerus, ulna, and radius, tibia and femur, etc., are studied and compared with those of other human races and the anthropoids. According to K., "the Aurignac species and the Neandertal species are as different from each other as the Orang and Gorilla." Paleolithic races may be intermediate forms and not mixed types of these. The Galley

Hill skeleton of all paleolithic finds most resembles the *H. Aurignacensis*. The dolichocephalic Teutonic races may be descendants of the *H. A.*, thus settling the Aryan question against a late "Indo-Germanic" immigration, and proving continuity of the dolichocephalics in Europe. K. believes in a gorilloid relationship of the Neandertal man (also Le Moustier, La Chapelle-aux-Saints, etc.), and an orangoid affinity of the Aurignac man; gibbonoid affinities appear in the *Pithecanthropus* and the *Homo Heidelbergensis*. A scheme of the origin and distribution of the human races and anthropoids (exclusion of gibbonoids and anthropoids) is given on p. 567, in which the Aurignac man is assigned an Asiatic provenance. K. accepts the view of the development of the taller races from pigmoid forms.

— **u. Hauser** (O.) *Homo Aurignacensis* Hauseri, ein paläolithischer Skelettfund aus dem unteren Aurignacien der Station Combe-Capelle bei Montferand Périgord. (Prähistor. Ztschr., 1910, I, 273-338, 11 pl.) Gives account of discovery of the "Aurignac man" in August, 1909. See previous title.

Klapper (J.) *Schlesische Sprichwörter des Mittelalters*. (Mitt. d. schles. Ges. g. Volksk., Breslau, 1910, XII, 77-109.) Cites from Latin Mss. of Sermons of the 14th and 15th centuries 454 specimens of Silesian proverbs (arranged alphabetically under catchwords), some in Latin only. In these proverbs are revealed a healthy egoism, self-limitation, and a sense of the individual's relations to the whole.

— *Die schlesischen Geschichten von den schädigenden Toten*. (Ibid., 1909, XI, 59-94.) Pages 59-70 treat of the vampire idea (the numerous varieties are briefly considered), form, nature, etc., of these "monsters"; pages 71-94 deal with Silesian tales of the harmful and injurious dead; *upiors*, misbirths, ghosts of suicides, witches and others, *incubi*, nightmares, etc. Beheading or mutilating corpses was practiced to prevent the return of the dangerous dead.

— *Eine Weltchronik des ausgehenden Mittelalters*. (Ibid., 119-141.) Treats of the world-chronicle of Johannes von Hagen (a Carthusian monk) dating from 1468, and forming pages 115-225 of Ms. IV. F. 54 of the Royal and University Library in Breslau. Numerous

mythological and folk-lore items are cited from this chronicle, e. g. legends of Alexander, Charlemagne, etc., and folk-lore data concerning witches, demons, dreams, ghosts, "black Greta," etc.

Korff (Alletta) Where women vote. (Nat. Geogr. Mag., Wash., 1910, XXI, 487-493.) Discusses effects of woman's suffrage in Finland,—conditions of women improved, etc.

— Notes on Finland. (Ibid., 493-494.) Calls attention to present nationalistic movement for replacing Swedish with Finnish; Finns of pure stock are now prominent in political and academic life.

Krause (P. G.) u. **Krause** (E.) Über Quartzit-Eolithe im Lössgebiet von Allrath im Rheinland. (Z. f. Ethnol., Berlin, 1910, XLII, 586-597, 1 fg.) Treats of quartzite eoliths (Miocene) from two places W. of Allrath. The finds here are Flenusian, to judge from the other evidences.

Kühnau (R.) *Schlesische Flurumzüge*, besonders das Saatenreiten. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 173-186.) Treats of the custom of marching around the fields between Easter and Whitsuntide, etc., in various parts of Silesia, now and formerly: on foot (Glatz, Jauernig, etc.), on horseback ("the King's riding" in Austrian Silesia; also "Easter riding," "Seed riding," etc., in Neiss, Lausatia, Frankenstein, etc.). The circuiting in vogue at Schönwalde, near Frankenstein (pp. 181-186) is notable in several ways and is shared in by the whole community.

Kupka (P.) Über eine neue spätneolithische Kultur aus der Altmark. (Z. f. Ethnol., Berlin, 1910, XLII, 601.) Note on finds at Neuhaldensleben, Schönfeld und Gr.-Ellingen, representing a new late-neolithic culture (pottery ornamentation, etc.) for Altmark.

Lang (A.) *Method and Minotaur*. (Folk-Lore, Lond., 1910, XXI, 132-146.) Discusses the "bull-headed, bull-hoofed and bull-tailed man-monster, the Minotaur" in ancient Greek mythology, etc. According to L., "the Attic Theseus story is but a world-wide *märchen*, colored, probably by a memory of the sports in the bull-ring (at which captives may have been the performers), and perhaps by representations in art of men with bovine

- heads." The only possible historic fact in the myth is the sending of Attic captives into the Cretan bull-ring,—“the rest of the myth is a common *märchen* localized.” There is no proof of human sacrifices in Crete in prehistoric times. The bull-headed monster is only one of many fantastic and grotesque figures in Cretan art, and not confined to it (cf. Elam ca. 3,000 B. C.). For the story of conflicts with the Minotaur, “we have no evidence beyond the Athenian adaptation of the *märchen* of the Lad, the Giant (or Elephant), and the Giant’s Daughter to the names of Theseus, Minos, and Ariadne.” The view that the Minotaur was the king or prince of Knossos (=god), masked as a bull and fighting every nine years for his life and his rights, or being butchered in a cave, has no standing.
- “Sex-totems” in England. (Anthropos, St Gabriel-Mödling, 1909, iv, 1095–1096.) According to L., in medieval England, the *holly-tree* was the sex-totem of the men, the *ivy-tree* that of the women. To the killing of the men’s emu-wren by the women of the Australian Kurnai, corresponds “the Kentish custom by which the lads steal the ‘ivy lass’ of the girls, the girls steal the ‘holly lad’ of the boys.”
- Lattes** (—) A che punto siamo colla quistione della lingua Etrusca? (Rend. R. Inst. Lomb., Milano, 1910, S., II, XLIII, 157–160.) Résumés recent studies of the Etruscan language. Three important facts suggest Aryan relationship (identity of Etruscan proper names with Latin, Etruscan rule in Rome, Latinity of Tuscan speech to-day). See the author’s more detailed article in *Atene e Roma*.
- Lauffer** (O.) Neue Forschungen über die äusseren Denkmäler der deutschen Volkskunde: volkstümlichen Hausbau und Gerät, Tracht und Bauernkunst. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 100–107.) Treats of recent literature on the various types of German houses, furniture, costume, folk-art, etc. Among the chief works noted are: W. Pessler’s *Das altsächsische Bauernhaus* (Braunschwg., 1906), treating of the Old Saxon house and its geographical distribution, and several periodical articles by the same author.
- Laville** (A.) Silex taillés des graviers de fond rappelant les types néolithiques. (Bull. Soc. d’Anthr. de Paris, 1910, vi^e s., I, 152–155, 7 fgs.) Describes two quaternary flints from gravel and sand pits at Eragny and Cergy, resembling neolithic types of Pressigny, etc.; also several other specimens of Chellean, Mousterian, Magdalenian, etc. The crown of an upper molar of *Equus Stenonis* was also found at Cergy, with teeth of other animals.
- Râpe angulaire néolithique. (Ibid., 63–64, 3 fgs.) Notes on an angular neolithic “rasp” described by M. Frémont. This sort of implement replaced the earlier “coup de poing.”
- Le climat chaud présumé du pléistocène. (Ibid., 64–68.) From study of animal remains, human artefacts, etc., at Cergy, Crêteil, Chelles, the valley of the Bièvre, etc., L. concludes that the commonly accepted classification and ideas about the climatology of the periods of the quaternary deposits of this region are not justified. Probably a temperature neither absolutely cold nor absolutely warm existed at the Chellean epoch.
- Trace de rapage? sur bois, de cerf préhistorique. (Ibid., 1909, v^e s., x, 57.) Brief note on a fragment of deer-horn from the bronze-age “dépôt” of Villeneuve-Triage showing marks of having been rasped by a stone implement.
- Les gisements préhistoriques des berges de Villeneuve-Saint-Georges. (Ibid., 243–258, 29 fgs.) Lists and describes 87 objects (flint implements, pieces of pottery, teeth and other human remains, animal bones, shells), several hearths, etc., from deposits of the neolithic age, first explored in 1865 by M. Roujove and by L. in 1876, and from 1880 to the present time.
- Lewalter** (J.) Drum Brüder, stösst die Gläser an: Es lebe der Reservemann! (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 207–209.) Text and music, with bibliographical notes. The melody comes from F. Bérat’s “Ma Normandie, borrowed by some German soldier before 1865 (Bérat lived 1800–1855). In a foot-note J. Bolte points out that Bérat’s melody had already been introduced into Germany in 1842 by F. Silcher, to a German version of the text by A. Keller.
- Lewis** (A. L.) Some stone circles in Ireland. (J. Roy. Anthr. Inst., Lond., 1909, xxxix, 517–529, 5 fgs.) Treats

of circles in the Lough Gur region, near Limerick, where such were once very numerous,—stone and earth circles, rings, lines of stones, standing stones, "giants' graves," circular walls, dolmens, etc. See also *Amer. Antiq.*, 1910, XXXII, 50-51.

Lindenstruth (W.) Zum Kometenglauben. (Hess. Bl. f. Volksk., Lpzg., 1910, IX, 198-199.) Cites the edict for a day of penance issued by the authorities of the village of Busseckerthall, the 7th of January 1619, on account of the appearance of a comet at the close of the previous year.

— Die Ortsnamen Bramaren und Beuern. (Ibid., 195-198.) Shows that linguistically these words are not identical and must denote different places.

Livi (R.) L'esclavage domestique au Moyen Âge et son importance en anthropologie. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 438-447.) Treats of domestic slavery in the Middle Ages and its anthropological importance. Adds to previous articles on this topic (see *Amer. Anthropol.*, 1909, N. S., XI, 718), facts concerning France 1338-1456,—purchase, sale, manumission of slaves.

Lohmeyer (K.) Der Pfingstquak in der Saargegend (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 399-401.) Treats of the "Quak riding" and singing by young people in search of eggs from house to house at Whitsuntide in the Saar region about 1860: Dudweiler, Waldhambach, Hirzweiler, Ottweiler, Fechingen, etc., and in St Ingbert outside of Saarland. In some of the villages "Quacken" on foot continued till late in the 19th century. In Ettingen on Whit Sunday even now a boy acts as "Neschquack."

Lowak (A.) Drei Dramen mit Verwendung der schlesischen Mundart aus den Jahre 1618. (Mitt. d. schles. Ges. f. Volksk., 1909, XI, 141-173.) Gives parts of the Silesian dialect texts of three plays published at Wittenberg in 1618, the author being Rev. Martinus Bohemus (1557-1622) of Lauban. The peasant parts in these plays are in dialect. The plays are: "*Acolastus*; Eine Lustige Comoedia vom verlorenen Sohne"; "Eine Schöne Comoedia vom Alten unnd Jungen *Tobia*"; Tragicomoedia. Ein Schön Teutsch Spiel vom *Holoferne* und der *Judith*."

Luquet (G. H.) Sur la signification des pétroglyphes des mégalithes bretons. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 348-352, 17 fgs.). Second part. Treats of pediform and pectiniform signs. According to L. the pediform sign is often "the schematization of the frontal line, either directly or by way of the jugiform sign." A similar origin is proposed for the pectiniform sign,—here the vertical lines represent the hairs of the eyebrows.

— Sur les caractères des figures humaines dans l'art paléolithique. (L'Anthropologie, Paris, 1910, XXI, 409-423, 24 fgs.) Treats of the characteristics of paleolithic figures of human beings (grottos of Altamira, Combarelles, Mas d'Azil, Marsoulas, Laugerie-Basse, etc.) compared with modern *graffiti* and the drawings of children. After discussing the theory that these "anthropomorphic" figures represent "sorcerers" or "medicine men" of a primitive sort, L. argues that the people capable of drawing as the paleolithic artists did *good* heads of animals on animals, would not, if they intended to put animals' heads on human beings, make such *poor* ones as occur on these figures. Hence, they must have been trying to draw *human beings*, a field of art in which they as yet, like children, were novices. But with children drawing evolves inversely from the way it does with prehistoric man, "not from animals to man, but from man to animals." With the child, in many cases, its first animals are horizontal human beings; for prehistoric man human beings are animals set up vertically. This accounts for certain peculiarities of the human figure in paleolithic art,—"men drawn as quadrupeds to begin with have not yet quite ceased to be such.

MacAuliffe (L.) et Thooris (—) Mensuration comparée des pavillons auriculaires de 100 soldats du 104^e régiment d'infanterie et de 100 aliénés, épileptiques et idiots. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 62-63.) Gives results of measurement of ears of 100 soldiers and 100 lunatics, epileptics, and idiots. The percentage of ears of equal length was: soldiers 35, abnormals 20; right ear longer than left, 23, 44; left ear longer 42, 36.

Mâchoire de Heidelberg (Ibid., 1909, V^e s., X, 57-61.) Discussion by MM.

- Manouvrier, de Mortillet, Regnault, etc., on the jaw bone of the *Homo Heidelbergensis*. M. Manouvrier objected to its recognition as belonging to a new species, and M. de Mortillet thought it was only an exaggerated form of the Spy-Neandertal type. See Siffre (A.)
- Maeterlinck** (L.) *Le Rôle comique du Démon dans les Mystères flamands*. (Mercure de France, Paris, 1910, LXXXVII, 385-406.) Treats of the comic rôle of devils and imps in the old Flemish mystery-plays,—the demons were made to serve the part of the modern circus-clown, their dress, conversation, etc., being constituted to that end. On this subject see further Dr P. H. van Moerkerke's *De Satire in de nederlandse Kunst der Middeleeuwen* (Amsterdam, 1904). Maeterlinck's *Genre satirique, fantastique et licencieux dans la sculpture flamande et wallonne* (Paris, 1910).
- Mangler** (L.) *Zweigeistliche Lieder aus den Odenwalde*. (Z. d. V. f. Volksk., Berlin, 1910, xx, 401-403.) Text and music of two spiritual songs, heard by the author as a boy from the wife of a forester of Buchen in the Baden Odenwald: "Sankt Katharina," and "Die arme Seele"; the first is in Erk-Boehme's *Liederhort*, No. 2116; the other corresponds to 217a of the same collection.
- Mankowski** (H.) *Die Adventskurrende und die Jutrznia in Masuren*. (Ibid., 326-327.) Notes on advent customs of the Masures of Sensburg 40 years ago, particularly the *jutrznia* (dawn) singing, etc.
- Manouvrier** (L.) *Les cautérisations à l'époque néolithique*. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., 1, 530.) Note affirming, from evidences on the skulls in the Broca Museum, the existence of cauterizations in the neolithic period,—the marks were earlier termed by M. "the sincipital T."
- *La Société d'Anthropologie de Paris depuis sa fondation 1859-1909*. (Ibid., 305-328.) History of the Society by the General Secretary. Of the founders of the Society 16 out of 19 were physicians; in 1861 the proportion was 73 out of 91; the average for the 50 years is 51.6 per cent.; out of its 1102 ordinary French members 496 were physicians in civil life, 56 army and 57 naval physicians. But the Society has always had representatives of other sciences, from mathematics and physics to history. Paleoethnology and prehistoric archeology have largely grown up with the Society. Its publications, exclusive of laboratory manuals and guides for travelers and investigators, etc., number 62 volumes, the contents of which cover all fields of anthropological research. Dr M. defines anthropology as "the study of the differences of all sorts concerning human beings" (p. 328).
- *Note sur les débris humains du dolmen de Barbehère, Gironde*. (Ibid., 1909, v^e s., x, 135-141.) Describes, with some measurements, an incomplete female skull (index 74), fragments of 6 male and 2 female femurs, two male and one female tibias, from the dolmen of Barbehère at Potensac. One of the femurs shows dislocation of the hip (congenital), and in the discussion Dr M. Baudouin cited several examples from caves, dolmens, and Gallo-Roman graves of pelvic bones (whole and fragmentary) indicating such dislocation, etc.
- Martian** (J.) *Archäologisch-prähistorisches Repertorium für Siebenbürgen*. (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxix, 321-358, 1 fg.) Alphabetical list of 769 localities in Transylvania of archeological prehistorical interest, with indication of remains found; also bibliography of 195 titles and list of more important sorts of objects, remains, etc., with reference to place where found. This valuable adjunct to research might well be imitated in America.
- Mascaraux** (F.) *La grotte Saint-Michel d'Arudy* (Basses-Pyrénées, fouilles dans une station magdalénienne. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 357-378, 21 fgs.) Treats of the explorations (begun in 1888) of the grotto of Saint Michel d'Arudy and the finds there made: flints, bone and horn implements (arrow and spear points, piercers, needles, harpoons, *bâtons*,) pieces of horn and bone with figures of animals, etc., carved upon them, ornaments, etc. According to M. this "station" (Magdalenian) "belongs to that phase of artistic evolution comprehending the close of the époque hippiquienne" and the "époque rangiferienne" (Piette). The objects found at the grotto of Saint Michel have been figured in E. Piette's *L'Art pendant l'âge du renne* (1907).

- Mather** (F. J., Jr) The evil eye. (Century, N. Y., 1910, LXXX, 42-47, 6 fgs.) Treats of the "evil eye" in Italy and the charms and amulets against it. Among those said to have had the "evil eye" were Pope Pius IX and a recent prime minister.
- Meier** (J.) Geschichte einer modernen Volksliedes. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 241-270.) Discusses the history of the modern folk-song "Es gieng einmal ein verliebtes Paar Im grünen Wald spazieren," cited from Wiggertal and the Hinterland of Lucerne by Gassmann, gives numerous examples of shorter and longer versions, etc. The original song emphasizes the final bliss and sanctity of the couple. The original metric form was the 8-lined strophe. The melody is for the most part not old. See also, Gassmann (A. L.) *Das Volkslied im Luzerner Wiggertal und Hinterland* (Basel, 1906).
- Menghin** (O.) Ein Weihnachtszeltenspiel aus Tirol. (Z. d. Ver. f. Volksk., Berlin, 1910, XX, 387-394.) Gives dialect text (258 lines and music) of a Christmas folk-play of the Tirol recorded from the dictation of a 73 year old man, who had taken part in its presentation, when a youth. The *Weihnachtszelt* is furnished to foreigners during the whole year as "Tirolese fruit bread." These little plays originate in the poorer people seeking by their presentation to obtain this "festal food" from the richer.
- Meyer** (A. O.) Einiges über den italienischen Volkscharakter. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 1-37.) Interesting folk-psychological study of the Italian people. The keynote is *pazienza* with which goes failure to appreciate the value of time, but also courtesy, child-likeness, *joie de vivre* (Lebenslust), social tact, indifference to the world outside, no "tourist-sense," feeling for nature not absent (past and present prove this), artistic in pose and movement and in language, unlovely aspects of business and the market, lack of sound business sense, red tape and bureaucracy, national feeling, but almost no state feeling.
- Mielert** (E.) Die Insel Korsika. (Globus, Brnschw., 1910, XCVIII, 56-62, 69-74, 85-90, 21 fgs.) Contains notes on the people and their culture, occupations, etc.: Banditism, vendetta, hospitality, clothing, food, various towns, etc., houses, etc.
- Carrara und sein Marmor. (Ibid., 1910, XCVII, 293-299, 7 fgs.) Treats of Carrara and its famous marble-quarries, the workmen, etc.; method of transportation; use and workings of the material.
- Mielke** (R.) Über die Aufnahme der Getreidepuppen. (Mitt. d. Verb. deutschen Ver. f. Volksk., 1909, Nr. 10, 6-8.) Notes on "Getreidepuppen" ("corn maidens," "last sheafs"),—the author's collection, from more than 100 places, represents all Germany; their names, the number of sheaves (sometimes 30), and constituents other than grain (e. g. clover, lucern, etc.), shape and form, etc.
- Mochi** (A.) Per un "Atlante Antropologico dell'Italia. (A. p. l'Antrop., Firenze, 1909, XXXIX, 257-264.) Discusses and approves the proposal for an anthropological atlas of Italy made by Prof. F. Frassetto, of the University of Bologna, at the meeting of the Italian Association for the Advancement of Science. At the meeting of Italian anthropologists at Padua in September, 1909, a committee (Mantegazza, Sergi, Tedeschi, Frassetto, Giuffrida-Ruggeri and Pullè) was appointed to further the project.
- Les institutions et les études anthropologiques en Italie. Histoire et état actuel. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e S., I, 376-392.) Good résumé of Italian anthropological activities (Nicolucci in 1858 published a book on human races; in 1871 the Italian Anthropological Society was founded; in 1870 Mantegazza was made Professor of Anthropology at the Royal Institute of Higher Studies in Florence and the National Anthropological and Ethnological Museum established in that city, the ethnographic section of this Museum now contains 16,000 specimens, the anthropological section proper, some 5,000; in connection with the Museum, an anthropometric laboratory was established in 1901; in 1907 a Museum of Italian Ethnography was founded at Florence). Partial university courses in anthropology began as early as 1869 at Pisa,—since then, Bologna, Naples (1880), Rome (1884), Padua (1898), the three last having chairs, assistants, laboratories, etc. The activities of the Anthro-

- polological Society, the labors of Colini, De Michelis, Pitré, Pigorini (with the *Bollettino de Paleontologia Italiana* since 1871), the physical anthropological researches of Livi, Pagliani, Riccardo, Maggi, etc.; Mantegazza and the *Archivio per l'Antropologia*, Sergi and his descriptive craniological system; the criminal anthropological school of Lombroso and its criticisms by Mantegazza, Tanzi, etc.; the evolutionistic doctrines of Morselli; the neo-evolutionist contributions of Giuffrida-Ruggeri, etc.
- Montané** (L.) Rapport sur l'état des sciences anthropologiques à Cuba. (Ibid., 370-375.) Treats of anthropology in Cuba, which goes back to the time of M. R. Ferrer's *Naturaleza de la grandiosa isla de Cuba*,—he was sent to Cuba from Madrid in 1847; the Cuban Anthropological Society, founded in 1877; the chair of Anthropology in the University of Havana, founded in 1899, the first in Latin America; the Anthropological Museum, founded in 1880, and in 1905 re-named the Montané Museum. On pages 373-375 are given the list of lectures offered in anthropology.
- Montelius** (O.) The sun-god's axe and Thor's Hammer. (Folk-Lore, Lond., 1910, XXI, 60-78, 6 pl. with 30 fgs.) Produces evidence (Indra with his axe, the lightning; Assyrian deities with axe and thunderbolt in hand, Zeus Labrandeus with the double-axe; the ancient Cretan double-axe; double-axe of Asia Minor and of the Syrian deities; the double-axe symbols of the European bronze age, etc.; the axe of the Thracian sun-god and the mallet of Heracles; the sun and thunder deities of Gauls, Slavonians, Lithuanians, Teutons and Scandinavians with axe and hammer in hand,—the hammer of Thor is discussed particularly on pages 70-78). Dr M. concludes that the idea of Thor's hammer is not peculiar to the Scandinavians, for "the god of the sun and that of thunder were originally one and the same god, and from time out of mind and by widely different peoples the axe has been considered as the sun-god's weapon, and amongst certain peoples it became a hammer."
- Moser** (L. K.) Alte und neue prähistorische Karsthöhlenfunde von Nabresina. (Globus, Brnschw., 1910, xcvi, 372-378, 23 fgs.) Treats of the finds of prehistoric objects (flints and implements of like material, horn and bone with human and animal figures, stone hammer, obsidian artefacts, animal and human bones, pottery painted and ornamented, etc., in the "Karst" caves of Nabresina, above Triest. The lowest strata belong to the paleolithic period; the ash-layers above these are neolithic. The human figure incised on bone belongs to the lowest culture-stratum. Interesting also is the figure of a tortoise on a piece of bone. The pottery is relatively well developed. Some of the ceramic ornamentation suggests Mycenae.
- Mosher** (A. M.) A singer of folk-lore. (Century, N. Y., 1910, LXXX, 18-23, 4 fgs.) Treats of the life and character of Marc'harit Fulup, recently dead, "the last of the old-time popular singers of Brittany," whose name is linked with those of Luzel and Le Braz. The author's personal visit to the singer is described.
- de Mot** (J.) The devil-fish in ancient art. (Rec. of Past, Wash., 1910, ix, 276-278, 1 fg.) Notes devil-fish in Mycenaean art (e. g. on a vase from Rhodes). This creature then, as now, was an important source of food, and furnished to the art of the Egean Archipelago some characteristic images. Translated by H. M. Wright* from the original article in *Bull. d. Mus. Roy. d. Arts Décor. et Industr.* (Bruxelles), April, 1907.
- Neckel** (G.) Die altisländische Saga. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, xi, 38-52.) Treats of the history and character of the Old Icelandic saga. Varieties of the saga: *Fornaldarsögur*, tales of the period before the settlement (ca. 900 A.D.) of Iceland; *Konunga sögur*, biographies of Old Norse Kings, particularly St Olaf (d. 1030 A.D.); *Islendinga sögur*, tales of Iceland. The oldest Saga-Mss. date from ca. 1300. Oral tale and written tale are not always the same. An important element of the saga was local tradition. History, tradition, and literary invention are to be distinguished. The saga-account can be controlled by other sources (cf. Jessen's treatment of the Egilssaga), wander-fables disguised may be discovered (e. g. the episode of the dying Arab in the Viga-Glúms saga), the stylizing tradition betrays itself (cf. in

- the tale of Flóki), dimmed tradition often appears (e. g. in the "Icelandic sagas)," interpolated strophes occur (e. g. in the first part of the *Njáls saga*) often much later than the rest of the material. The life of Icelanders in the saga-age resembled much that of the Teutons of the Merovingian period.
- Nestle (E.)** *Inschriften auf dem Schenkel.* (Berliner Philol. Wchnschr., 1910, xxx, 1398-1399.) Cites examples of inscriptions on the thigh (statue of Apollo, figure of horse, wolf, Etruscan statue from Marthia) in Greek and Roman antiquity. Apuleius in his *De Magia* notes as religiously harmless the practice of marking statues on the thigh.
- Nippgen (J.)** *La langue primitive des Lapons d'après K.-B. Wiklund.* (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 198-210.) Résumé K. B. Wiklund's *Entwurf einer urlappischen Lautlehre* published in the Memoirs of the Finno-Ugrian Society for 1896: Data for our knowledge of pro-Lapp and pro-Finnish; primitive home and period of pro-Lapp; Lithuanian loan-words in Lapp, Lithuanian loan-words via Finnish in the pre-Lapp period; Slav loan words in Lapp in the pro-Lapp period. W. concludes: The pro-Lapp is practically identical with an ancient stage of the pro-Finnish. The primitive tongue out of which grew both pro-Lapp and pro-Finnish is much older than that from which have been derived the various modern Finnish languages. See Zaborowski (S.)
- Olbrich (K.)** *Literatur und Volkskunde.* (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, xi, 54-56.) Notes on novel and folk-lore (a fine example is W. Meinhold's *Bernsteinhexe*, 1843) and the cat in literature and folk-belief. The latter is illustrated in Dr F. Leppmann's *Kater Murr und seine Sippe* (München, 1908).
- Was die Grossmutter singt. (Ibid., 103-110.) Cites numerous items from the folk-song repertory of an aged lady in Breslau and refers to corresponding songs in Erck-Boehme and Hoffmann von Fallersleben—Richter: Ritter und Magd, Die Schenkdirne, Die Verlassene, Oderschifferlied, Meuchelmord der Geliebten, Der treue Husar, Die Gärtnerfrau, Der eifersüchtige Knabe, Der Deserteur.
- Ostergiessen auf Schloss Lubowitz, 1804. (Ibid., 110-111.) Cites from Eichendorff's *Tagebuchaufzeichnungen* a brief account of the "Ostergiessen" as practiced April 2, 1804.
- Olrik (A.)** *Wettermachen und Neujahrsmond im Norden.* (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 57-61.) Cites items concerning "weather-making" in Denmark from H. Feilberg and E. T. Kristensen, and other folk-lore evidence as to the ancient conception of the first moon of the year as a "king and lord," the relation of the month-names to the visible periods of the moon; the distribution of the months (January for men, February for women, March for youths, April for girls, May for boys, etc.). The merry "weather-making" in Iceland and Denmark goes back to the old adoration of the new moon.
- Parmalee (G.)** *The coiffure of Roman women as shown on portrait busts and statues.* (Rec. of Past, Wash., 1910, ix, 167-176, 4 pl., 2 fgs.) Describes briefly 8 types (late Republic, early Empire, Flavian, "Matidia," "Faustina," "Lucilla," "Julia Domna," and type of III^d centry A. D.), and the fixed type of the Vestal Virgins. Though hairpins were used, and combs also, they are not represented on the statues, etc. Ovid made sport of the infinite varieties of coiffure during the period of the early Empire.
- Pastor (W.)** *Die Megalithen.* (Z. f. Ethnol., Berlin, 1910, XLII, 601-606.) Notes on dolmens, passage-graves, stone-circles, "troy-towns," etc. Stonehenge represents "a brilliant renaissance of the earlier cult suppressed by the cult of the dead which came in from the South toward the end of the later stone age." The sun-cult was a product of the North. In the discussion (604-605), E. v. Baelz called attention to the megalithic area in Japan, where such monuments occur in several places. Hr. Schuchardt emphasizes the distinction between *graves* and *sanctuaries*.
- Patiri (G.)** *Le corna emblematiche in uso sin dall'età paleolitica.* (A. p. l'Antrop., Firenze, 1909, xxxix, 230-243, 1 pl.) Discusses emblematic horns, etc., and their use since the paleolithic period. Prof. P. thinks that "primitive man, in the midst of the virgin forests, a terrified spectator

- of the jealous and tremendous combats of the *Bos primigenius*, could attribute mysterious energies and inexplicable powers . . . to these powerful bovine quadrupeds," and he was struck by the horns of the creatures, to which he attributed all the strength and valor displayed in the fight. As a symbol of physical force the horns became associated with religion (on the altar, etc.), were regarded as prophylactic against the "evil eye," etc. Many *pierres-figures* are "horns."
- Patschovsky** (W.) Volkstümliche Zimmer-, Garten-, Feld- und Waldpflanzen im Liebauer Tale. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 186-203.) Lists with indication of uses, etc., 26 house-plants, various garden-plants, a number of kitchen-plants, 28 ornamental plants, some 60 plants used in folk-medicine, etc., besides a dozen more medical plants from the woods.
- Peter** (—) Unsere Pflanzen in Sage und Aberglauben. (Korr.-Bl. d. Ges. f. Anthropol., Brnschw., 1909, XL, 47-55.) Treats of German folk-lore of plants,—peculiarities of form and color, doctrine of signatures, folk-medicine, peculiarly formed plants and superstitions connected therewith, mistletoe, hazel, divining rod, etc.
- Pfeiffer** (L.) Beitrag zur Kenntnis der steinzeitlichen Korbflechteerei. (Ztschr. f. Ethnol., Berlin, 1910, XLII, 369-380, 1 fig.) Treats of basketry in the stone age: Raw material; hut-lining; the "bender" (traced back from the steel implement of to-day to the bone or horn ones of the stone age,—the so-called *bâtons de commandement* may have been such "benders"); trimming-knife (those of flints widespread in neolithic Europe); clamps, splitters, stretchers, etc., of modern basket-makers, and their neolithic representatives, flint scrapers (used rather in basketry than as polishers for spear and arrow-heads).
- Pittard** (E.) Rapport. (Bull. Soc. d' Anthr. de Paris, 1910, VI^e s., 1, 407-409.) Notes on condition of anthropology in Switzerland (the work of the Geneva National Institute of which Carl Vogt was president for many years; the influence of archeological discoveries on text-books of history, etc.) The Girl's High School in Geneva has this recognition of anthropology in its curriculum: "Elementary ideas about the zoological position of man and the principal human races." See Schenk (A.).
- Contributions à l'étude anthropologique des serbes du royaume de Serbie. (Ibid., 307-311.) Gives results of measurements of 60 Servians observed by the author. Stature (av. 1,655 mm.; range 1,520 to 1,830 mm.), cephalic index (av. 80.38, range 70.59 to 86.34; 34.8 % dolichocephals, 26.5 % brachycephals, 38.3 % mesocephals), nasal index (av. 73.09, range 59.26 to 87.28; leptorrhines 36.6 %, mesorrhines 60 %, platyrrhines, 3.3 %).
- L'indice céphalique dans une série de 795 crânes valaisiens de la vallée du Rhône (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 24-27.) Gives results of study of 458 male and 337 female skulls from 9 localities in the valley of Conches. The average index of the males is 84.46, of the females 84.51; average index, 84.48, altogether 89 % brachycephalic, 9.3 % mesaticephalic, 1.6 % dolichocephalic. The proportion of brachycephals is much greater among the females; there is a slight excess of mesaticephals and sub-brachycephals among the males. The people of Valais may be considered one of the most homogeneous of the "Celtic" (Alpine) peoples.
- Polivka** (G.) Neuere Arbeiten zur slawischen Volkskunde. 2. Süd-slawisch. (Ibid., 411-428.) Reviews and critiques of recent publications (books, periodical articles, etc.) in relation to the folk-lore of the South Slavs. *Slovenian* (works of Potočnik, Štrekelj, Koštiál); *Serbo-Croatian* (Meringer, Gjorjevič, Vatef, Zupanič, Trojanovič, Popovič, Maretič, Tomič, Gavrilovič, Misirkof, Corovič, Andrič Hadziomerspahič, Vasiljevič, Drechsler, Magdič, F. S. Krauss, Skarpa, Medič, Mijatovič, etc.); *Bulgarian* (Kondakof, Šiškof). Of special importance are the continuation of Prof. K. Štrekelj's collection of Slovenian folk-songs; Prof. T. Maretič's book on the Serbo-Croatian folk-epic; Tomič's studies of the Prince Marko epics; Dr N. Andrič's collection of Croatian woman-songs. The Servian Academy has instituted under the leadership of Dr T. R. Gjorjevič a systematic collection of customs, usages, etc., of

which two volumes have already appeared.

Pradel (F.) Ein altes Spiel. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, XI, 56-58.) Treats of the children's sport of making flat stones skip as many times as possible over the surface of the water ("ducks and drakes" in England), a "game" known to the ancient Greeks. Often a wish is made and interpreted by the movements of the stone.

Puccioni (N.) Appunti di craniologia canariense. (A. p. l'Antrop., Firenze, 1909, XXXIX, 115-130, 3 fgs.) Measurements and descriptions of 9 male and 6 female skulls from Teneriffe in the Canaries, now in the National Anthropological Museum, Florence. Discussion of views of Verneau, Meyer, Luschan, Shrubbsall, Sergi, etc. Dr P. believes that in the Canary islands types an anthropological composition resembling the ancient European has been preserved. The ancient Canarians were of European rather than of African origin. The Guanches resemble the Cro-Magnon type.

Retzius (G.) The so-called North European race of mankind. (J. Roy. Anthropol. Inst., Lond., 1909, XXXIX, 277-313.) Treats of views and theories of Linnaeus, Blumenbach, Anders Retzius (who called attention to the diversity of race within the white variety of man and noted the marked prevalence of dolichocephaly in Northern Europe,—Teuton, and brachycephaly in the South), Welcker, Virchow, Broca, Huxley, Beddoe, Deniker, Kollmann, Bogdanof, Lapouge, Roese, Ammon, Hultkranz, Fürst, Broman, Nielsen, Ripley, Buschan, etc. Dr R. considers as proved the existence of these three European races: Northern European, dolichocephalic, blue-eyed, tall race; Middle European, brachycephalic, dark-haired, dark-eyed, short-statured race; South European, dolichocephalic, dark-haired, dark-eyed, short-statured race,—these are in reality "only sub-variations of a variety, viz., the so-called white race of man." He objects to the terms *Homo Europaeus*, *H. Alpinus* and *H. Mediterraneus*. The *Neandertal* race is "a special variety of low standard." The present North European dolichocephalic race branch is "descended in direct line from the Cro-Magnon 'race.'" In Europe the brachycephals

have for a long time been suppressing the dolichocephals. There is no proof that the Middle European brachycephals are Mongoloid. Three problems need special study: Sphere of variability, laws of heredity of racial characters, fixedness of races, etc.

Ridgeway (W.) Fifty years of anthropology in Great Britain and Ireland. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 341-343.) Notes contributions of Darwin, Huxley, Maine, Tylor, Boyd Dawkins, Christy. The publications of the *Journal of the Anthropological Institute* and *Man* and the proposal for an Imperial Bureau of Anthropology are also referred to.

Ross (C. F.) Roman milestones. (Rec. of Past, Wash., 1910, IX, 8-15, 9 fgs.) Treats of ancient (republican Roman milestones are very rare) and modern Roman milestones, their inscriptions (e. g., that of one of 184 B. C., on the Via Appia) which vary greatly in different periods and under different officials. Stones far from Rome conform to local conditions.

Rother (K.) Im Kräuterladen. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1910, XII, 109-117.) Lists, in the ordinary (and also popular) and Latin scientific names, and the purposes for which the plants, etc., are employed in folk-medicine, the entire contents of an herb-stall in Breslau, some 80 items in all. Also (pp. 115-116) some additions to the list of flowers and plants in the Silesian peasants' gardens as given by Dr Olbrich; and (pp. 116-117) 20 peculiar folk-names of plants from the region of Camenz.

Rutot (A.) Un homme de science peut-il, raisonnablement, admettre l'existence des industries primitives, dites éolithes? (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 447-473.) Argues, from the three methods of investigation, scientifically employed (observation, comparison, experiment), that the eoliths are really of human origin. The pseudo-eoliths of Mantes are also discussed.

Discours. (Ibid., 360-363.) Reports on anthropological activities in Belgium (work of Geological Society, Royal Natural History Museum), and particularly the discovery of the "eoliths." University extension lectures in prehistory are given in Brussels.

Sarasin (P.) Einige weitere Beiträge zur Frage von der Entwicklung des griech-

- ischen Tempels aus dem Pfahlhause. (Ztschr. f. Ethnol., Berlin, 1910, XLII, 434-443, 5 fgs.) Produces more evidence in favor of author's theory of the development of the Greek temple from the pile-dwelling and résumés recent literature of the subject. The theories of Fuchs, Muchau, etc., will not account for the Egyptian temple. The pile-dwelling lies at the bottom of Oriental ideas of the world as a "house" supported on pillars. The grooved columns of the Doric temple of Hercules at Selinunt and the grooved piles of a pile-dwelling in Borneo, figured by Nieuwenhuis, in his *Quer durch Borneo* (1897, Bd. II, Pl. 27) are remarkably alike. Dr S. holds also that the European house with "stories" (the upper part used for dwelling and sleeping, the lower and often only partly enclosed, for work-shops, etc.) is also the descendant of the pile-dwelling. How this may well be is illustrated by the "Rathaus" of Burgau (St Gall), figured on p. 438.
- Schachtzabel (A.)** Die Schwälmer Volks-tracht. (Globus, Brnschw., 1910, xcvi, 10-12, 3 fgs.) Treats of the folk-costume of the people of the valley of the Schwalm, a river of the Weser area, who are assigned to the Chatti by Pfister in his *Chattische Stammes-kunde* (Kassel, 1880). The characteristic hats, caps, hair-dress, coats, stockings, etc., are now disappearing by reason of the decay of spinning, the influence of manufactured articles, etc. See also Chr. Lange's *Land und Leute auf der Schwalm* (Kassel, 1895).
- Schell (O.)** Der Klingelstock der Hirten, (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 317-318, 4 fgs.) Treats of the stick with iron-rings attached used as a cow-call by herdsmen: the *Héck* of the Westerwald, the *Klinge* of Westphalia; the *Klimperkeule* of horse-herders in Brandenburg, the *Ringel-stov* of Scandinavia, etc. It goes back to a high antiquity.
- Schenk (A.)** La science anthropologique en Suisse. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 400-407.) Report on conditions of anthropology in Switzerland. Notes chiefly the discovery of lake-dwellings and the impetus given thereby, the work of Keller, His, Rütimeyer, Kollmann, Studer, etc. Some branches of anthropology are taught at the University and Federal Polytechnic School (by Martin, Heierli), at Geneva (by E. Pittard), at Freiburg (by l'abbé Breuil), at Berne (by Zeller and Schürch), and at Lausanne (by Schenk). In the Canton of Vaud anthropology is beginning to enter the secondary schools. Prof. Schenk's own researches deserve mention. See Pittard (E.).
- Schmit (E.)** Présentation de quelques crânes néolithiques, trépanés recueillis à Congy, Marne. (Ibid., 502-509, 8 fgs.) Treats of 6 skulls from a neolithic cave-burial near Congy in the Department of Maine, all bearing marks of trepanation.
- Schnippel (E.)** Leichenwasser und Geisterglaube in Ostpreussen. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 394-398.) Treats of East Prussian beliefs concerning "corpse-water" (i. e. water in which the corpse was washed), which was scattered or poured upon people as a good omen, etc. (water serves as a barrier against ghosts, etc.), "death-straw," "death-meal," "death-shirt," return of the dead, etc.
- Schrader (F.)** Questions d'Orient. (R de l'Éc. d'Anthr. de Paris, 1910, xx, 73-85.) Anthro-geo-graphical notes on the Oriental question resulting from the Turkish invasion of Europe in the 16th century and the Slavonic and Teutonic *Drang nach Osten*. The "Young Turks" are to be thanked for "having introduced into the Oriental question the new action of liberty and modern thought." Progressive "new Turkey" may settle gradually the tumult in the Orient.
- Schreiber (W.)** Zur Anthropologie der Karaimkinder Galiziens. (A. f. Anthropol., Brnschw., 1910, N. F., ix, 64-74.) Gives details of observation and measurement (stature, head and face measurements, cephalic indices, length of mouth and ear, length of trunk, color of hair and eyes, etc.) of 8 boys and 7 girls (from 8 to 13 years of age) belonging to the Karaits of the village of Halicz in eastern Galicia, compared with Christian and Jewish children of that region. In height they are closer to the Christian children, and are more brachycephalic than Christians or Jews; their facial index approximates that of Jewish children; their nasal index is narrower than that of both, and their mouth wider; the hair-color is Nr. 4 of Fischer, eye-color, 3 to 5 of Martin. Dr W. thinks that

the view is incorrect that the Karaites are "Turkish Jews," who came from Constantinople to Galicia, in the 16th century. Indeed they were in Lemberg already in the 15th century. Perhaps *Judaei trocensis* and *Judaei turcenses* have been confused. Many Karaites were brought from Crimea to Troki in Lithuania in the 14th century. They speak "Tatar."

Schuchardt (—). Buckelkeramik. (Z. f. Ethnol., Berlin, 1909, xli, 946-950.) Treats of "knob" pottery, its origin, distribution, etc. The pottery of N. W. Germany of the stone age, according to S., rests as to form and decoration on earlier basketry (i. e. the pottery of the megaliths and of Rössen especially); that of the south ("ribbon pottery"), goes back to the gourd a form lending itself to free decoration. One of the ornamental *motifs* of the old North German vessel is the presence of 4 bosses or little knobs on the side. These "knobs" appear later in Hungary and Asia Minor (Troy), and S. would assign to them a Teutonic development from neolithic pottery. (Cf. Lausitz pottery.)

Schullerus (A.). Siebenbürger Märchen. (Mitt. d. Verb. deutschen Ver. f. Volksk., 1909, Nr. 10, 8-11.) Discusses methods and points of view in the investigation of *märchen* in the last few years: Comparison of material (Köhler, Bolte), psychological analysis (Laistner, v. d. Leyden), stylistic research (Petsch, Weber), influence of medieval story-literature (Schönbach, Katona). Another field of research lies in the isolation and local phenomena, the geographical and cultural history of a limited area (Transylvania, e. g., where several races have lived together). Need of investigation and lines on which it should be carried out.

Schütte (O.). Der Schäfergruss. (Z. d. Ver. f. Volksk., Berlin, 1910, xx, 328.) Cites riddles and rhymed greetings of shepherds in Brunswick.

— Der Schimmelreiter, ein braunschweigisches Hochzeitsspiel. (Ibid., 79-81.) Cites some 200 lines from a wedding-play "Der Schimmelreiter," given in the sixties of the last century at Cremlingen near Brunswick.

Scraps of English folk-lore. (Folk-Lore, Lond., 1910, xxi, 222-227.) Items by various collectors from Buckinghamshire, Essex, Lancashire, Surrey, Som-

erset, Yorkshire (pp. 225-227), relating to ghosts, luck and ill-luck, cure for whooping-cough, teething, taking lights out of house, disposal of Christmas greenery (to be burnt), squint-eye, lucky and unlucky actions, omens relating to birth and childhood, marriage, death, etc.

Scraps of Scottish folk-lore. (Ibid., 88-92.) Numerous items from Aberdeenshire (A. Macdonald), Argyllshire (M. Cartwright), Kirkcudbrightshire (H. M. B. Reid) and Lanarkshire (D. Robie), concerning marriage, "sleeping fever" and its cure, "white birds," luck and ill-luck omens, fairies and kelpies, love omens, "whuppity scourie" (celebration of coming of spring).

Selke (G.). Probe glätzscher Mundart: die Kirmes. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1910, xii, 117-119.) Gives phonetic text of a description of the church-festival in the dialect of the village of Neu-Weistritz (district of Habelschwerdt). This village lies on the border between the Oberdorf and Glatz dialect, but belongs to the latter.

Sera (G. L.). Nuove osservazioni ed induzioni sul cranio di Gibraltari. (A. p. l'Antrop., Firenze, 1909, xxxix, 151-212, 2 pl., 9 fgs.) Gives results of author's study in London of the "Gibraltar skull"; discovered in 1863 and now in the Surgical Museum: Detailed description, chief measurements, discussion of peculiarities, comparison with other "fossil" skulls, etc. Dr S. believes that "the Gibraltar skull represents morphologically a pre-Australoid, and (if the Neanderthal represents a type posterior to the Australian), a decidedly pre-Neanderthaloid type,"—if not indeed tertiary man, the Gibraltar man was very closely related to him. According to Dr S., the Neanderthal man is late in anthropogenesis, and not correctly termed *Homo primigenius*. Certain morphological peculiarities (e. g. of the basis) in the Gibraltar skull indicate relationship with the gorilla and chimpanzee and "prove that the specialization of man occurred late, in the midst of a form of marked simian affinities."

Siffre (A.). A propos de la mandibule Homo heidelbergensis. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 80-81.) Note on character of dentition, marks of wearing, perhaps hypoplasia.

- Usure des dents. Sépulture néolithique de Montigny-Esbly. (Ibid., 82-87, 3 fgs.) Describes difference in wearing between the two milk molars (upper right) in the jaw of a child of 6-7 years found in the neolithic grave of Montigny-Esbly, not discoverable in children of to-day, and not entirely explicable from the nature of food in use.
- Sinclair** (A. T.) Folk-songs and music of Cataluña. (J. Amer. Folk-Lore, Boston, 1910, XXIII, 171-178.)
- Smith** (S. C. K.) Mr Rackham and the fairies. (Oxf. and Cambr. Rev., Lond., 1909, No. 7, 88-95.) The author holds that "Mr R. does not create fairies, but takes them ready-made." He has failed in his illustration of *Alice in Wonderland*, "because there are no real fairies in Lewis Carroll's imperishable work." Mr Barrie's fairies, however, are "Shakespeare's fairies," and "the fairies of all time," and here Mr R. succeeds (e. g., *Peter Pan*). Mr R.'s fairies excel in naturalness and possibility. And fairies, however beautiful, are still uncanny.
- Sökeland** (H.) Entwicklung der sogenannten römischen Schnellwage: Moderne Laufgewichtswage in ihrer einfachsten Form. (Z. f. Ethnol., Berlin, 1910, XLII, 493-513, 24 fgs.) Treats of the development of the so-called "Roman steelyard," in Germany, etc. Among the latest forms is a specimen from Albania; the earliest form is seen perhaps in Schleswig.
- Sonnemark** (K.) Zur Österreichischen, französischen und englischen Nationalhymne. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1910, XII, 73-76.) Adds to the data in Bohn's *Die Nationalhymnen der Europäischen Völker* (Breslau, 1908). A third Austrian national hymn exists "Hymne auf Kaiser Ferdinand," by K. v. Holtei (1855). Of the "Marseillaise" only 6 verses are due to Rouget de l'Isle, the last having been composed by the Abbé Pessonneaux, of Vienne in Isère, not by the poet Lebrun or the poet Chenier as has been maintained. Part of the text of the "Marseillaise" was taken by Rouget de l'Isle from Racine's "Esther" and "Athalie"; the melody he took from Guion's oratorio "Esther." The English national hymn was first played in 1745.
- Søren-Hansen** (—) Rapport. (Bull. Soc. d' Anthr. de Paris, 1910, VI^e s., I, 364-365.) Report on condition of anthropology in Denmark (work of the Anthropological Commission in the investigations of physical characteristics; publications in the *Communications on the Anthropology of Denmark*).
- Steigelmann** (A.) Les pétroglyphes des Alpes Maritimes. (R. de l'Éc. d' Anthr. de Paris, 1910, XX, 98-102, 3 fgs.) Treats of pétroglyphs of the region of Lac des Merveilles, etc., and at Fontalba. The first consist of horns, lance-heads; the second of human figures, ox-heads and yokes, a man ploughing, crosses, hatched figures, concentric circles, etc. The author thinks that we must consider these pétroglyphs, the "horns" especially, very ancient *ex-voto*, the mountainous regions being the place where they would naturally be found.
- Sterjna** (N.) Les groupes de civilisation en Scandinavie à l'époque des sépultures à galerie. (L'Anthropologie, Paris, 1910, XXI, 1-34, 62 fgs.) Treats of the various regional "civilisations of the gallery-grave period in Scandinavia, belonging entirely to the stone age, and corresponding to the Robenhausian epoch of western Europe. Dr S. recognises three different peoples (not to say races) in the period in question: A people of hunters and fishers in the east and North, who "preserved a good part of the epipaleolithic traditions," had no military organizations, and had relations over the Åland peninsula with the peoples of S. E. and E. Europe; in the Danish islands and on the adjacent coasts of the peninsulas of Jutland and Scandinavia "a people acquainted with apiculture," (possessing a well-developed military equipment, given to active navigation (on the North Sea chiefly), and having a higher civilization, resembling somewhat that of the people of the East; in the West a foreign population originally from Central Europe (drawn north to take possession of the amber-producing country), possessing a special civilization, which, at the close of the gallery-grave period; begins to influence the limitrophal Scandinavian peoples. In the course of this period a levelling of the differences in the interior took place. Megalithic civilization conquered Scandinavia from the East and the North. In the West differences between Jutland objects and the megalithic disappear. Interesting are the relations with Great Britain.

Stolyhwo (K.) Rapport sur l'état de l'anthropologie en Pologne. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e, s. 1, 392-395.) Notes on anthropology in Poland. Among names to be remembered are Glogow (physiognomist of the 15th cent.), A. Sniadecki (Univ. of Wilno), Joseph Majer (1808-1889,—first Polish anthropologist; gave at Cracow University in 1854 a course of lectures in anthropology; organized in 1874 an Anthropological Committee in the Academy of Sciences), J. Kopernicki (taught anthropology in the University of Cracow 1876-1891; author of many monographs), Talko-Hryniewicz (now professor of anthropology at Cracow, since 1908), and outside of Poland, Kubary (d. 1896), Chudzinski (d. 1897), and S. Zaborowski of Paris. At Warsaw a chair of ethnology is occupied by L. Krzywicki, and another of anthropology by K. Stolyhwo, both since 1906. The university at Léopol is soon also to possess a chair of anthropology. In the Polish language there exists a great mass of valuable anthropological literature.

Stückelberg (E. A.) Der Schutzpatron der Käser in der Lombardei. (R. d. Ét. Ethnogr. & Sociol., Paris, 1909, II, 196-199, 1 pl., 6 fgs.) Treats of S. Luzio, the patron of cheese-makers in Lombardy, his legend, worship, etc. *Luzio* is really *Hugo*, from which name with coalesced article the appellation in use since 1700 has arisen. See next title.

— San Lucio (S. Uguzo), der Sennenpatron. (Schw. Arch. f. Volksk., Basel, 1910, XIV, 36-70, 13 fgs., 2 pl., map, bibliogr.) Treats of San Lucio (Uguzo a poor herdsman in the Cawargna valley), the patron saint of the Alpshepherds, legend, name (many Latin and Italian forms, from *Lucius* to *Hugutio*), festival day (July 12; also pilgrimage August 16), age and extension of the cult (already at Lugano in 1280; traces of cult in 55 places in the canton of Ticino and in northern Italy,—a list of these, pp. 56-63), expression of the cult (pilgrimages, brotherhoods), relics (in the S. Lucio Pass and at Puria), ecclesiastical approbation (Ugozo does not find place in the Roman martyrology), the pilgrimage-church of S. Lucio, pictures, etc., of the saint (earliest a fresco of 1280 at Lugano), attributes and objects associated with

him (list given, p. 68). St Lucius is patron of cattle, cheese, eyes, the lame, the poor, and helper against the plague. See next title.

— San Lucio Hagiographisches und Ikonographisches. (A. f. Religsw., Lpzg., 1910, XIII, 333-343, 3 fgs.) Treats of the lonely little mountain church of S. Lucio in the pass between Val Colla in Ticino and Val Cavergha in Italy, a Milanese *enclave* in the bishopric of Como, the saint, the sanctuary, pilgrimages, offerings, history of cult, etc. S. Lucio is the patron of Alp-industries, particularly of milk and cheese-making, etc. (his symbol is a cheese). He is also a healer of eye-diseases. The shrine was visited last year by 1500 pilgrims.

Tagliaferro (N.) The prehistoric pottery found in the Hypogeum at Hal-Saffien, Casal Paula, Malta. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 1-21, 17 pl.) Treats of 20 classes (all but one ornamented). The lamps (if not imported) "bear testimony to the high degree of perfection attained by the ceramic art in Malta during the early bronze age." The variety of shapes in the vases is remarkable. The occurrence of buffaloes with long horns on two covers suggests Libyan origin or influence.

Tamblyn (W. F.) British druidism and the Roman war policy. (Amer. Hist. Rev., N. Y., 1909, XV, 21-36.) Author doubts the claim of British druidism to a place in sober history. Gallic druidism is well-attested but it was not representative or Pan-Celtic.

Tarbell (F. B.) Catalogue of bronzes, etc., in Field Museum of Natural History. (Field Mus. Nat. Hist. Publ., 130, Anthr. Ser., VII, Chicago, 1909, 91-144, 81 pl.) Lists with descriptions 12 pre-Roman (Greek, Etruscan) and 288 Roman (chest, couches, tables and stands and other furniture, lamps, candelabra, censer, lamp-rests, lanterns, braziers, water-heaters, cooking-stove, pails, mixing-vessels, amphoras, ewers, small pitchers, handles of vessels, basins, oval bowl, fruit-dishes (?), strainers, saucepans, kettles, moulds, other kitchen utensils, miscellaneous and chiefly domestic articles, balance and weights, steelyards, musical instruments, industrial implements, surgical implements, etc.) all reproductions of originals in the National Museum of

- Naples. The great majority of these Neapolitan bronzes come from the Campanian cities buried by the eruption of Vesuvius in 79 A. D.
- Tetzner** (F.) Begräbnis, Feste und Fasten bei den ostpreussischen Philipponen 1839. (Globus, Brnschw., 1910, xcvi, 331-335.) Describes, after Chapters 19-22 of M. Gerss's Ms. *Die Philipponen*, burial ceremonies and customs, festival-days (list, pp. 332-333), feasts, fasting, etc., as in vogue about the year 1839.
- Die Brautwerbung der Balten und Westslawen. Volkskundliche Streifzüge an der Ostgrenze Deutschlands. (Ibid., 1910, xcvi, 154-158, 170-174.) Treats of wooing among the Balti and western Slavs. Besides accounts from Hieronymus and Johannes Maletius (1551), Gerss, Lepner, Pohl, etc., Dr T. describes the wooing customs in connection with 5 periods of the bride's life: Announcement of nubility (chiefly dress and ornament), "showing the bride," love-making, wooing and betrothal.
- Thomson** (A.) Anthropology at the University of Oxford. (Bull. Soc. d' Anthr. de Paris, 1910, vi^e s., I, 343-345.) Notes labors of Tylor, Pitt-Rivers, etc. Oxford was the first English university to recognize the claims of anthropology as a branch of higher education (E. B. Tylor, Reader in 1884, was made full Professor in 1895). A diploma is now conferred in Anthropology, after adequate and appropriate examination. The Pitt-Rivers collection, presented in 1885, has grown and is now an important center for study and research.
- Treblin** (M.) Zur Volkskunde im Kirchspiel Langenöls, Kreis Laubau. (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909, xi, 93-94.) Notes on folk-lore relating to baptism, women dying in child-bed, the Lord's Supper, items of folk-medicine, etc.
- Trechmann** (C. T.) Note on the occurrence of a so-called pigmy or midget implement made from a quartz crystal in a neolithic lake-dwelling on the Greifensee, near Zürich. (Man, Lond., 1910, x, 13-14, 1 fig.) This occurrence of a "pigmy" implement at one of the earliest Swiss lake-dwellings is of considerable interest. The specimen, which is quite characteristic, was found in November, 1906.
- Tricomi Allegra** (G.) Sul peso dell'encefalo umano e delle sue parti nei Messinesi. (Ann. di Nevrol., Napoli, 1907, xxv, 300-357.) Gives results of weighings (Chiarugi-method) of 100 brains of subjects from the province of Messina. The average was 1238.67 gr. Male brains were heaviest between 26 and 30 years, female between 30 and 40. Dr T. A. concludes that men of equal stature exceed women in average brain weight; individuals of lower stature exceed those of higher in average brain weight; the average weight is directly proportional to the cephalic index; no influence of sex or of age can be seen in the predominance of one hemisphere or the other.
- Vauvillé** (—) Cimetière gallo-romain des Longues-Raies sur le territoire des Soissons. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 215-222, 4 figs.) Describes objects (pottery of various sorts, glass vessels, iron and bronze objects and ornaments, Roman coins, etc.) found in 1900 at the Gallo-Roman burial-place of Les Longues-Raies, explored also 1897-1899. Christian burials probably took place here up to the fifth century.
- van Veerdeghem** (F.) Oude aardigheden over de Vrouwen. (Volkskunde, Gent, 1910, xxi, 22-30.) Cites numerous facetiae about women from *D'excelentie van d'edele Maegdhen*, the eighth book of J. B. Houwaert's *Pegasides Pleyn ende den Lust-Hof der Maegden*.
- Vincent** (A. et G.) Recherches sur des ravinements artificiels de l'époque anté-romaine. (Ztschr. f. Ethnol., Berlin, 1910, xlii, 381-389, 14 figs.) Treats of *ravinements*, groups of ditches in various parts of Belgium, dating from pre-Roman times, and having, according to MM. V., nothing to do with fortifications, but being connected with religious rites and ceremonies, the only thing that will account for their arbitrary character, etc.
- Künstliche Gräbenssysteme aus vorrömischer Zeit in Nordwesteuropa. (Globus, Brnschw., 1910, xcvi, 181-183, 8 figs.) Describes pre-Roman systems of dikes and ditches particularly in the forest of Soignes (east of Brussels), in Hainault, Liège, in the Ardennes, in the Eifel country, in Luxembourg, and in German Lorraine. They are probably of some religious significance. Same data as previous article.

- Vinson (J.)** Quelques données anthropologiques sur la linguistique basque. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 150-152.) Discusses the names of the months and relationship names and their significations in the Basque language. According to V., the Basques counted formerly 6 seasons of 2 months each. Waters, sowing, cold, leaves, heat, harvest. The old Basque year ended in September. The etymologies of certain relationship-names lead V. to conclude that the Basque family was polyandrous of a collective order with maternal filiation. But the etymologizing of Basque words is still too hazardous for many such arguments.
- Viré (A.)** Ossuaire gaulois de Lacave, Lot. (Ibid., 73-75.) Brief account of a Gaulish ossuary (mélange of human bones, fragments of pottery, etc.) belonging to the end of the period of Gallic independence. The remains are perhaps to be attributed to the defenders of Uxellodunum (Puy d'Issolu, only 15 km. from the cave-burial in question).
- Volkov (T.)** Rapport sur les sciences anthropologiques en Russie. (Ibid., 396-400.) Notes on anthropology in Russia. In 1887 Bogdanov founded the Anthropological Section of the Society of Friends of the Natural Sciences and published his work on the *kurgans* of Moscow. His pupil Anutchin became Professor of Anthropology in the University of Moscow in 1884; in 1888 the Russian Anthropological Society was founded, also a chair of Geography and Ethnography at St Petersburg; in 1900 the Russian Anthropological Society began the publication of the *Russian Anthropological Journal*, in which have appeared many valuable anatomical, anthropometrical, ethnographic and ethnological monographs; others have been published in the *Proceedings* (and, since 1905, in the *Yearbooks* of the Anthropological Society of St Petersburg; others till in the *Works* of the new Anthropological Society, founded at St Petersburg in 1893, particularly the anatomical monographs, of Tarenetzky, etc. At present courses in anthropology exist only at Moscow, St Petersburg and Kharkov. Besides those at Moscow and St Petersburg, the Museums of Minusinsk, Kiev, Odessa, Tiflis, Poltava, etc., deserve mention.
- Wace (A. J. B.)** A modern Greek festival at Koroni in Messenia. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 22-25, 1 pl.) Treats of relics, church and festival. Of the *ikons*, "two are Christian, but they are graven images (crucifix and Madonna with Child) which the orthodox church should ban; the other two (a Hellenistic terra-cotta figurine; and a bronze Greek weight of the 4th or 3rd century B.C.) are frankly pagan." The *ikons* were found in an old cistern as the result of the dream of an old woman in 1896.
- Waldeyer (W.)** L'anthropologie en Allemagne. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., I, 337-340.) Brief report (in German) on the condition of anthropology in Germany. German Anthropological Society, Berlin Anthropological Society, progress of Museums (the collections of crania in Berlin, e.g., number some 12,000 specimens), periodicals (the newest is *Mannus*) devoted to prehistory. Dr W. thinks that what Germany most needs is regular anthropological chairs at the Universities.
- Weber (H.)** Die Stordorfer Volkslieder. Der Liederschatz eines Vogelsberger Dorfes. Gesammelt in den Jahren 1907-1909. (Hess. Bl. f. Volksk., Lpzg., 1910, IX, 1-225.) Gives texts and music of 177 folksongs (historical songs 1-12, war-songs and soldiers' songs 13-22, songs of professions and occupations 23-32, ballad-like songs 33-55, love-songs 56-134, "Schürzlieder" and travel-songs 135-141, marriage and cloister songs 142-147, miscellaneous songs 148-152, jest and riddle songs, 153-161, "Triller" 162-177) constituting the folk-achievement in this field of the village of Stordorf in Vogelsberg, all obtained orally,—they represent a period of about 30 years. The material is rich and manifold.
- Wehrhan (K.)** Die Pferdesegnung auf dem Laurenziberge bei Gau-Algesheim im Rheingau und rheingauische Wachs-votive. (Globus, Brnschw., 1910, xcvi, 133-136, 3 fgs.) Treats of the blessing of horses, the procession and festival connected therewith at the village of Laurenziberg, during the week previous to and including St

Lawrence Sunday. The ceremonial of blessing these animals probably arose as the result of some terrible plague such, e. g., as occurred shortly after the Thirty Years' War. The important day is the Sunday nearest the 10th of August. Waxvotive-gifts of horses and other animals are described and figured.

— Die Kapelle St Amorsbrunn bei Amorbach im Odenwalde. Ein Beitrag zur Quellenverehrung und Votivforschung. (Ibid., 282-285, 3 fgs.) Treats of the chapel of St Amorsbrunn at Amorbach, once the seat of a famous Benedictine Abbey,—earlier known as *Thorbrunn*, etc. The votive offerings preserved in the chapel include wax-figures as large as new-born children, the shrine being reputed helpful for women's troubles and diseases.

Weinitz (F.) Die lappische Zaubertrommel in Meiningen. (Z. f. Ethnol., Berlin, 1910, XLII, 1-14, 4 fgs., 1 pl.) Treats of a Lapp shaman's drum in the collection of the Henneburg Archeological society at Meiningen, with discussion of the shaman and his art among the heathen Lapps (the mountain Lapps are thought to be the cleverest "sorcerers"). The drum is used to help out the shaman in his "magic," "prophesying," etc., and also for the purposes of excitation by drumming, "sending into sleep," etc. A real *noiad* or shaman must have been born with "teeth in his mouth." The Meiningen drum is not unique. The 40 figures upon the skin are listed on page 11 and the Lapp drums in other collections, to the number of 54 noted (p. 11). In the "Linnaeus-Portrait" book of Tullberg, published in connection with the Linnaeus celebration in 1907, is a picture of the great naturalist in Lapp costume, with a shaman's drum; and in a Ms. in the Tibetan collection of the Royal Library in Berlin, is a picture of two Bon-priests, one of whom holds a shaman's drum,—the Bon-religion is pre-Buddhistic.

Weinreich (O.) Wunderseltzame Receipt. (Hess. Bl. f. Volksk., Lpzg., 1910, IX, 126-138.) Gives numerous examples of facetious and jesting charms and incantations, sometimes quite vulgar in part, from the facetiae, jest-books, preceptorial, anecdote-collections, sermon-books, etc., of the 16th and 17th centuries and later. An addition to the material in Oesterley.

— Ein bewährter Feuersegen. (Ibid., 139-142.) Gives text of "Ein bewährter christlicher Feuer-Sege," published at Cologne in 1733, with notes on the language, variants, etc., of the fire-charm."

Westropp (T. J.) A folk-lore survey of County Clare. (Folk-Lore, Lond., 1910, XXI, 180-199, 338-349, 2 pl.) Treats of place-names and legends of places, banshees (pp. 186-191), the death-coach, fairies and fairy forts and mounds (pp. 194-199), will-o'-the-wisps and corpse-lights, underground folk, water-spirits and mer-folk, ghosts and haunted houses (pp. 343-349).

White (G. E.) Religious uses of food in Turkey (Hartf. Sem. Rec., Hartf., Conn., 1910, XX, 97-102.) The sacrifice is offered, and the food afterwards eaten by the people. Sacrificial meal, "soul food" at death, heathen relics in the Christianity of the Eastern Church, St George, etc.

Wiazemsky (—) Les slaves orientaux. (Bull. Soc. d'Anthr. de Paris, 1909, v° s., X, 273-296.) Résumés the author's anthropometric studies of students of Russian (3,290 m., 318 f.), Servian (4,260 m., 454 f.) and Bulgarian (1,080 m., 1,098 f.) gymnasia, between the ages of 10½ and 18½ years. The material seems to be the same as that earlier published by Prince W.

Williams (H.) Revolution and language. (Oxf. & Cambr. Rev., Lond., 1910, No. 9, 49-67.) Shows that in Russia "to a large extent during the past two years linguistic development has gone in the direction of making words used hitherto exclusively by the intelligentsia the property of the masses of the people: Constitution, Respublika (once folk-etymologized as Ryezsh-publiku, "cut the public to pieces"), *svoboda* (liberty), "home-rule" (Russianized phonetically, and many parliamentary and political terms, names of political parties, *majorist*, *minorist*, quite a number derived from English, others from German and French; words for labor-troubles; *hooligan* (naturalized and "in much more common use than it is in English"); newly-coined terms like *massorka* (mass-meeting), *massovik* (one who attends a mass-meeting), etc.; also abusive words and expressions, etc. The Russian language has recently had "a sudden enrichment,"

which argues well for the birth of a new form of European culture.

Wimmer (J.) Italiens Adriaküste in ihrer geschichtlichen Bedeutung. (Globus, Brnschw., 1910, xcvi, 136-142.) Treats of the historical significance of the Adriatic coast of the Italian peninsula, the development of the settlements in this region (Spina, Adria, Aquileia, Ravenna, Venice, Rimini, Pesaro, Sinigaglia, Ancona, Sipontum, Salapia, Barletta, Trani, Bari, Brindisi, Otranto, etc.) and their decay in many cases.

Wutke (K.) Schlafen in der Bedeutung von Verrücktsein. (Mitt. d.sch. les. Ges. f. Volsk., Breslau, 1909, xi, 214-215.) Notes the use in the 16th century of *schlafen* (sleep) in the sense of "to be crazy." Grimm's *Dictionary* has only "die schlafende Sucht."

Zaborowski (S.) Hellènes barbares et Gréco-Pélages civilisés. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 229-242.) According to Z., the Hellenization of Greece occurred irregularly and slowly, at least up to the time of the Dorians, who were "the pure, genuine Hellenes." Before the arrival of the Hellenes some influence of the brilliant civilization of Crete had been felt on the continent. In the time of Herodotus, even, Pelasgi (non-Aryan aborigines) still survived in parts of Greece. The mass of the Ionians "was formed of Pelasgi Hellenized by a warlike aristocracy"; the Athenians were largely Pelasgian. If Athens had not preserved it, Cretan civilization would have entirely disappeared under the régime of the rude, barbarian Dorians, who did not differ from the proto-Aryans, and whose mind was typified by the meager culture-ideals of the Spartans. The physical type of the barbarous Hellenes, if preserved anywhere, is to be found in the Peloponnesus.

— L'origine des Lapons d'après leur langue. (Bull. Soc. d' Anthr. de Paris, 1909, v° s., x, 211-214.) Holds that the Lapps are not to be too closely allied with the Samoyeds, that their presence in Sweden in the neolithic period is not yet proved (such brachycephaly as is there noted is not Lappanoid), and that the primitive home of the Lapps was south of Finland, where they underwent some Lithuanian influence. See Nippgen (J.).

Ziegler (H.) Die deutschen Volksnamen der Pflanzen und die Verwandtschaft und Vermischung der deutschen Volkstämme. (Z. d. V. f. Volksk., Berlin, 1910, xx, 18-35.) Treats of German popular names of plants in connection with the relationship and intermingling of German peoples. Z. has studied these names in 9 localities, and lists are given (pp. 30-35) of "village-names" and those known to wider territories. The distribution of plant-names affords information as to "colonization" and the ethnical composition of folk-groups, the exact origins of particular groups, folk-migrations (local and recent) and adds to the criteria of resemblance and distinction.

Zimmern (A. E.) Was Greek civilization based on slave labor? (Sociol. Rev., Lond., 1909, ii, 1-19.) Z. argues that while the Greeks had slaves, "the conditions which are the natural results of a system of slave labor did not exist in Greece; in other words, the Greek city-state was not a slave state." In Greece apprentice-slavery predominated over chattel-slavery.

Zuidema (W.) Amsterdamer Häusersagen. (Z. d. Ver. f. Volksk., Berlin, 1910, xxi, 72-73.) Gives 8 brief house-tales from Amsterdam: The house with the (six) heads; The house with the three heads; The house with the golden chain; The inerascable blood-sign; The Atlas statue on the palace; The flies bring it (murder) to light; The weepers' tower; The picture of the beggar who became rich. There is evidently much interesting folk-lore connected with house-signs and the like.

AFRICA.

Ankermann (B.) Bericht über eine ethnographische Forschungsreise ins Grasland von Kamerun. (Z. f. Ethnol., Berlin, 1910, xlii, 289-310, 15 fgs.) Gives results of journey of author and wife through the grass-land of the Cameroons in 1907-1909 particularly Bali. Physical characters (av. 1,750 mm.; women small-statured; darker and lighter types; reddish tone also), character and intellect (lying; tales, legends, and riddles numerous; A. collected 300 tales in Bali, chiefly animal-stories in which the dwarf-antelope is the clever beast, the silly ones being the leopard and elephant; the heroes of

the myths play no rôle in religious festivals and have no cult; cult of spirits of dead; festivals public and private), houses (type with square foundation and pyramid or cupola roof; "men's house," "women's house," chief's house, etc.), villages and towns (Fumban ca. 18,000, Bail 8,000 inhabitants), market-place (center of village), chief and his power, daily life, art and industry (pottery; cooking-pots, etc., made by women, pipes by men; wood-carving,—door-posts, bowls, seats, masks, drums, etc.; stone animal-figures on floor of house; basketry; iron-working still flourishing; bronze-casting in two places Bamum and Bagam only,—ends of drinking-horns a specialty at Bamum), etc. The grass-land is culturally as well as linguistically a transition-area (West Africa, the Sudan, and East Africa).

Arnett (E. J.) A Hausa chronicle. (J. Afric. Soc., Lond., 1910, ix, 161-167.) Translation from a Ms. of considerable interest, known in the Hausa country as *Daura Makas Sarki*, containing the legend of Daura (the Hausa belief as to the origin of their race), which is of considerable antiquity. A list of 41 Amirs of Katsina (1456-1902 A.D.) is given, besides the origin-legend.

Astley (H. J. D.) A sacred spring and tree at Hamman R'Irha, Algeria. (Man, Lond., 1910, x, 122-123.) At this sacred pool are performed ritual acts and ablutions, and strips of cloth torn from clothing are hung on every branch of one of the trees; around the pool are pots and sherds (offerings originally). The presiding genius is the spirit of a *marabout*, who died a few generations ago. Hamman R'Irha is the Roman watering place of ancient times, *Aquae Calidae*.

Atgier (E.) Les Touareg à Paris. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 222-243.) Ethnographical, ethnological, anthropological, and anthropometric data concerning the "Tuareg" on exhibition in Paris. Habitat, dwellings (camel-hair tent), exercise (imitation caravan, make-believe fight, dances), dress and ornament, weapons, dromedary and harness, etc., food and drink. Arabs of S. Algeria (Uled-Nails), negroes of Timbuctoo, Chamba, Tuareg, Negritized Tuareg and Negro-Tuareg are repre-

sented in these "Tuareg." The anthropometric measurements are given for one Chamba, one Tuareg, 3 Negritized Tuareg, 2 Negro-Tuaregs, all of whom except the second are dolichocephalic or sub-dolichocephalic. The Berbers or Tuareg (here much mixed with negro blood) are, according to Dr A. "the Aryans of Africa," of like origin with those of Europe.

Avelot (R.) Le pays d'origine des Pahouins et des Ba-Kalai. (Ibid., 61-66.) Capt. A. seeks to show that the Pahouins (originally in some region near the Upper Nile) were driven thence by Bantus, driving before them in their migration the Ba-Kalai into the valley of the Ogowe. The Ba-Kalai in question were descendants of the Ba-Kalai driven out of their country by the A-zande. According to Capt. A. the Pahouins, anthropologically and ethnographically, but not linguistically, belong with the Monbuddo-group.

Bieber (F. J.) Durch Südäthiopien zum Nil. (Globus, Brnswchw., 1910, xcvi, 69-74, 85-90, 15 fgs.) Account of trip through southern Ethiopia to the Nile in 1909, with notes on the native tribes and peoples, Harar, the metropolis of the Mohammedan eastern Galla country, Adis Ababa with its cave-dwellings, rock church of Eka Michael, etc., the Emperor Menilik, etc.

— Das Land Kaffa und seine Bewohner: Beiträge zur Ethnographie Nordost-Afrikas. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, ii, 225-249.) Treats of names of country, people, tribes, names of neighboring tribes and names given by them (the people are *Kafficho*, "those of Kaffa"); situation, boundaries and divisions of the country, and lists of these; divisions of the people (primitive inhabitants, not very numerous: Mandsho, She, Najo; later immigrants: the Gonga or Kafficho, the Amaro and the Nagado; smaller divisions; castes; foreigners); mental character, etc. (sense of sight very well developed, smell and hearing well developed, touch little developed, taste spoiled by excessive use of red pepper and tobacco-smoking; memory good, imagination little developed; very expressive of feelings, etc.; proud; loyal; industrious); population (about 500,000); settlements, villages, towns, etc. (oldest town in Kaffa was founded ca. 1400-1435 A. D.).

- Blackman** (A. M.) Some Egyptian and Nubian notes. (Man, Lond., 1910, x, 25-29, 7 fgs.) Notes on famous tombs (miracle of the appearance of the Sheik Dakrûri in his tomb at Behnasa; tomb of the 7 maidens; tomb of Abu Samraq, etc.), superstitions about twins (become cats at night), barrenness amulets and cures (hair from back of neck of hyena; blood spilling), fox as birth-amulet, hoopoe heart eaten raw to make one a clever scribe, bridal and wedding customs, stone-circles with offerings (sick people sleep inside the circle), circumcision rags hung up in Sheik's tomb at Qurna, near Luxor, other famous tombs, charms, and amulets, door-plates to insure bread, etc.
- Bloch** (A.) Présentation de portraits de jeunes nègresses pour faire voir la forme particulière de l'auréole de la mamelle. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 141-142.) Treats of the convex projection of the mammellar aureola in young negresses as evidenced in portraits from Dakar. This convex form occurs also among natives of New Guinea, the Caroline Is., etc., and has been found among Sicilian Italians and Spaniards,—Bloch suggests negro admixture. The convex aureola occurs particularly at the age of 12-16 years.
- Boone** (C. C.) Some African customs and superstitions. II. On the Congo. (So. Wkmn., Hampton, Va., 1910, xxxix, 625-627.) Notes on prevalence of "don't" (*bika*), methods and words of salutation and greeting, rarity of association of men and women together, family-customs, wife-getting, and marriage.
- von Boxberger** (L.) Wandertage auf Mafia. (Globus, Brnswgw., 1910, xcvi, 197-205, 8 fgs., map.) Treats of the island of Mafia (visited by Dr v. B. in 1909) and its minor islands off the coast of German E. Africa, its people, etc. On the island of Djuani are the ruins of Kua, a settlement founded about 1000 A. D. by Asiatic colonists from Shiras, and for a long time capital of the Mafia group. The attack of the Sakalavas caused its abandonment in the beginning of the 19th century. On Mafia there are as yet only 3 European planters. See also Dr O. Baumann's *Die Insel Mafia und ihre Kleinen Nachbarinseln* (Leipzig, 1896).
- Brandenburg** (E.) Anthropologisches aus Tripoli. (Z. f. Ethnol., Berlin, 1910, xlii, 148-150, 1 fg.) Gives color of eyes and hair of 43 Tripolitan Arabs of all classes (from city and oasis) between the ages of 10 and 50 (male 35, female 8),—only women of the lowest and worst classes could be observed,—who had not dark-brown eyes and at the same time black hair. Actual count made them 8.5 % of all Arabs seen. Also notes on two beggar-dwarfs (man 37 years old, girl 14), said to belong to a village in the "Jebel" beyond Tripoli. The man measured 109 and the girl 96 cm., and both were in good health.
- Bericht aus Tripoli. (Ibid., 578-580, 1 fg.) Describes a cripple (9 yrs. old), son of an Arab peasant of Chidua, said to have been born so,—his mother was frightened at seeing a cow give birth to a crippled calf. The child (normal in health and intelligence) goes on all fours.
- Bright** (R. G. T.) An exploration in Central Equatorial Africa. (J. Afric. Soc., Lond., 1910, ix, 224-232, 2 pl.) Treats of the work of the British section of the Uganda-Congo Boundary Commission in the western frontier districts of the Uganda Protectorate in 1907-1908. Contains notes on "dug-outs," Toro war-dance, Bavira women, the Bahima tribe, etc.
- Broad** (W. H.) and **Paterson** (—). Report on a Nigerian skull. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, iii, 71-72.) Description and measurements (ceph. ind. 69.7, cap. 1275 c. c.) of young adult male cranium of negroid character.
- Brown** (W. H.) Circumcision among the Bageshu, a tribe on the N. W. limits of Mount Elgon, Uganda Protectorate. (Man., Lond., 1910, x, 105-106, 1 fg.) Describes operation as observed at Mbale, in July, 1909, on young men about 18 years old, the accompanying dances, etc.,—"the women look on and take part in the dances."
- Brutzer** (E.) Tierfabeln der Kamba. (A. f. Anthrop. Brnswgw., 1910, n. f., ix, 23-42.) German texts only of 18 animal-tales of the Kamba, of British East Africa: Hen and guinea-hen; Hare, hyena, and lion; Hyena, lion, and hare; Leopard, antelope, and hare; Hare and all the animals; Stork and frog; Man and woman hyena; Hyena; The wild-cat Kitzuli and the related

- wild-cat Ikandzanga; The leopard child and the antelope child; The *júaa* (a species of bird); The antelope; The hawk and the tortoise; The *ngaka* bird; The chameleon and the *tsyotolo-ka*; The dog-ape and the bee; The dog-ape and the woman; The hawk and the hen. The large animals (elephant, lion, leopard, rhinoceros, hyena) represent force and might, and opposed to them are the wild-cat, antelope, gazelle, monkey, hare, etc. The hare and hyena are favorite figures in these stories,—they typify two marked characteristics of the Kamba, cunning and greediness. The hare is the embodiment of cunning and slyness. The chameleon represents truth, but, on account of his slowness, too late.
- Burns** (F. M.) Trial by ordeal among the Bantu-Kavirondo. (Anthropos, St Gabriel-Mödling, 1910, v, 808.) Note on poisoned-beer ordeal for settling cases of homicide (the only manner of its use now prevalent) among the Bantu-Kavirondo.
- de Calonne Beaufaict** (A.) Zoolâtrie et Totémisme chez les peuplades septentrionales du Congo-Belge. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 193-195.) Notes on zoolatry and totemism among the Asande, Mangbetu, Mogbwandi, Mabinza, Banggala, Ababua, etc., of the Belgian Congo. Both collective and individual "protectors" occur; also tabus, zoolatric rites of a positive nature, etc.
- Cayzac** (P.) La religion des Kikuyu, Afrique Orientale. (Anthropos, St Gabriel-Mödling, 1910, v, 309-314.) Treats of ideas of God (Ngaï, Molungu, master of all; two sorts *black* and *white*), spirits (*ngoma*, "those who sleep"; the dead to whom all private ills are attributed), origin of human race (boy and girl had three sons, from whom are descended the Kikuyu and Kamba, the Masai, and the Ndorobo), morality and sin (*noki*, "sin," = violation of law, custom, ceremony, rite, etc.), ethnic mutilations (circumcision of boys and girls; removal of incisor), animals (certain ones, carnivora in general have relations with the spirits; animal tabus), shamanism (the *mogo* is priest, doctor, fortune-teller, etc.). No totemism, or at least only its germs or traces of it. Some of the arguments and answers of the natives are given.
- Chisholm** (J. A.) Notes on the manners and customs of the Winamwanga and Wuvu. (J. Afric. Soc., Lond., 1910, IX, 360-387.) Treats of origin legend (great man, named Musyani, culture-hen, from Wisa country), houses and villages, food, activities; religious ideas: God (*Leza*, probably "nurse," "food-giver"), thunder and lightning ("God coming down to earth"), soul-lore, sacrifices (none made to God; priest and family sacrifices to spirits of chiefs and ancestors), offerings of first fruits to spirits, specimen of prayer to spirits (pp. 366-367), witchcraft (poisonous medicines) and its punishment (burnt after ordeal), divination (examples), poison ordeal, charms (received from "doctor"), fetishism, sickness (chiefly due to spirits and witchcraft) and treatment, death and burial (pp. 377-380), initiation ceremony (no rites for males at puberty; seclusion of girls), marriage, family relationships (traces of totemism in family names), superstitions (pp. 384-387), rights of property, etc.
- Claus** (Dr) u. **Meinhof** (K.) Die Wangömwia. (Z. f. Ethnol., Berlin, 1910, XLII, 489-497, 1 fg.) Pages 489-494 contain ethnological notes (houses, clothing and ornament; circumcision, both sexes; death and burial; physical characters) and a vocabulary of 90 words of the language of the Wangömwia of the Ungömwia region of the Ugogo plateau; pages 494-497 notes on the vocabulary by K. Meinhof, pointing out Bantu loan-words (?) and making comparisons with M.'s Mbulunge and Mbugu vocabularies. M. finds the Wangömwia language to be "Hamitic."
- Cole** (W. E. R.) African rain-making chief, the Gondokoro district, White Nile, Uganda. (Man, Lond., 1910, x, 90-92.) Describes "rain-making" as observed by the author among the Bari, Luluba, Lokoia, Latuka, etc. The best-known "rain-maker" is perhaps Bombo, the paramount chief of the Bari; others are Rualla of the Luluba, Lummelun of the Lokoia, and Lukunero of the Latuka. Unless it carries with it the chieftainship, the post of "rain-maker" is very precarious.
- Collins** (G. N.) A primitive gyroscope in Liberia. (Nat. Geogr. Mag., Wash., 1910, XXI, 531-535, 3 fgs.) Describes a gyroscopic toy in use among the Golahs,—certain members of this

primitive tribe have developed a very remarkable skill in manipulating this top-like toy, which they keep spinning for any length of time in midair merely by whipping it." The toy is made from the hard-shelled spherical fruit of a species of *Balsamocitrus*.

Conditions in Liberia. (Ibid., 729-741, 9 fgs.) Notes from the Report of the U. S. Commissioners to Liberia, Messrs R. P. Falkner, G. Sale and E. J. Scott. There are no revolutions. Liberia is not bankrupt, nor a failure in self-government. The Liberians have advanced, not retrograded in civilization. See Forbes (E. A.).

Crahmer (W.) Zur Frage der Entstehung der "Beninkunst." (Globus, Brnschw., 1910, xcvi, 78-79, 1 fg.) Argues for Hindu Virathadra pictures as the suggestion *motif* for the Benin bronze plates (on p. 78 is represented one of these from Bandora in Thana, Bombay). C. believes the relations between Africa and Asia to be very ancient, the eastern coast of the dark continent having been the gateway for Asiatic influences in prehistoric times. Later influences such as those found on the Guinea coast, seem to have started from the west coast directly, which they must have reached by sea. There is much evidence of influences from India in that region.

Daniel (F.) Étude sur les Soninkés ou Sarakolés. (Anthropos, St Gabriel-Mödling, 1910, v, 27-49.) Treats of the Soninkés (*Sarakolé* in Soninké means "white man") a Mandé people of the Senegal, etc. Religion (all Moslems, chiefly of the Tidjania sect, a few of the Kadria), language (Mandé dialect; a few speak and write folk-Arabic), social organization (*fankamon*, ruling and rich class; plebs), family (polygamy; patria potestas), marriage, birth, circumcision and excision, death, funeral, succession, personal names (generally Arab or taken from the Koran), salutations, totemism (*tunna*), tattooing (girls tattooed at 12-14), clothing and ornament, food, tobacco (snuff only), villages and houses ("men's house"), names of villages, agriculture, industries, and arts (cotton; dying; pottery by wives of smiths; blacksmith), dance and music (xylophone only real musical instrument), trade (marked aptitude), etc. At pages 45-49 are given French versions

of 10 brief animal tales: Lion, hyena and hare; hyena and iguana; elephant, hippopotamus and hare; fox and cock; mouse and cat; eagle and sparrow; *naja* (serpent) and the king of the toads; crow and snipe; lion and hare; sparrow caught in trap.

Dayrell (E.) Some "Nisibidi" signs. (Man, Lond., 1910, x, 113-114, 1 pl.) Lists with figures and explanations 41 *nisibidi* signs collected by the author in Southern Nigeria; also a short story written in *nisibidi*, with translation. See on *nisibidi* the *Jour. R. Anthropol. Inst.*, xxxix, 209.

Deyrolle (—) Les Haouanet de Tunisie (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 155-170, 5 fgs.) Treats of recent investigations (particularly those of the author since 1904) of the *haouanet* or cliff-tombs in Tunisia, at Kalaâ-es-Snam, etc. At Kalaâ-es-Snam dolmens and *haouanet* occur together. Dr Carton's theory of Punic origin and Dr Bertholon's ascription to the Aegeans of the *haouanet* both find support, according to Dr D. Other Asiatic (Asia Minor, etc.) and European analogies are pointed out. Dr D. suggests an ancient Syrian origin for these *haouanet*.

Dickerson (M. C.) In the heart of Africa. The first published account of the Museum's Congo Expedition. (Amer. Museum, J., N. Y., 1910, x, 147-170, 30 fgs., map.) Treats of expedition of H. Lang and J. Chapin now in Upper Congo region (reached Africa in the end of June, 1909). Contains some notes on places visited. The illustrations (photographed by Mr Lang) include bartering-scene, tom-tom "telegraph," fruit-stone spinning game, cannibal chief, etc.

Die Gebiete im Norden von Wadai. (Globus, Brnschw., 1910, xcvi, 189-190.) Résumés Lieut. J. Ferrandi's account of Ennedi and Mortcha in *L'Afrique Française* for January and February, 1910; the nomadic Nakasa, the cattle-breeding Mahamids, etc., are briefly described.

Die innerpolitischen Verhältnisse Abessinien. (Ibid., 1910, xcvi, 141-143.) Cites from a letter of Mgr. Jarousseau in the *Missions Catholiques* for July 1, 1910, an account of the *coup d'état* of March 21, by which Jeassu was declared Menelik's successor and the power of the Empress Taitu

- shown, thus favoring the "Young Abyssinian" party.
- Die Wasiba.** (Ibid., 77-79.) Résumés data in H. Rehse's *Kiziba, Land und Leute* (Stuttgart, 1910, pp. xi, 394). Royal family and other groups, foods tabus, houses, deformations and mutilations of body, hunting, cattle-breeding (chiefly for milk), banana-beer, tobacco (king must not smoke a pipe), pottery-making (occupation of men), divorce, priesthood (only spirits have priests, not deity), kissing (not practiced by adults; mother kisses infant) supreme being (creator of men and cattle), time-reckoning, counting of cattle, etc.
- Dufays (F.)** Lied und Gesang bei Brautwerbung und Hochzeit in Mulera-Ruanda. (Anthropos, St Gabriel-Mödling iv, 1909, 847-878, 1 fg., 4 pl.) Describes in detail (at work, at the family-table, asking in marriage, giving consent, a sacrifice, preparation for the wedding, departure for the wedding, the wedding and after) wooing and wedding among the Ruanda, of Mulera, German East Africa, with native text and translations of all the songs, etc., used in connection therewith.
- F. (B.)** Torday's Reisen im südlichen Kongobecken. (Globus, Brnschw., 1910, xcvi, 130.) Brief résumé of E. Torday's account, in the *Geographical Journal* for July 1910 (pp. 26-53) of his travels (1907-1909) in the southern Kongo country, with notes on the native tribes, etc. (Bushongo, and the pygmoid people dwelling with them; Badjok, Bankutu, Betetela, Bambala, Bapende, Bashitele, etc.).
- Kordofan. (Ibid., 1910, xcvi, 224-225.) Résumés briefly article of Gov. Watkins' Lloyd in the *Geographical Journal* for March, 1910. The population of Kordofan consists of Arabs and Nubas (negroes), who have withdrawn to the rocky hill-country of the south. The Nuba religion is fetishism.
- Fischer (E.)** Le peuple des "Bastards" de Rehoboth, Afrique sud-occidentale allemande. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 137-146, 4 fgs.) Translated by J. Nippgen from Prof. F.'s article in *Die Umschau* (Berlin), 1909, xiii, 1047-1051. The "Bastards" are the result of the mixture of white (Dutch) men and Hottentot women,—a type in process of formation. Physically and intellectually as well, they are *mêlis*.
- Prof. F. thinks that through proper education and instruction they may become an industrious and useful class of the population. He is violently opposed to miscegenation. See Giuffrida-Ruggeri (V.).
- Flamand (G. B. M.) et Laquière (E.)** Idoles (pierres roulées à tête de chouette du Sahara central, Tassili des Azdjer. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 179-197, 10 fgs.) Treats in detail of 6 "owl-headed" stone idols discovered in 1905 by Capt. Touchard, 10 or 12 kilom. s. w. of Tebalbalet in the Djanet region of the Central Sahara. These megaliths are from 24 to 37 cm. high, with a maximum diameter of 20 cm. The human face outlined at the top is of the "owl-head" variety,—no mouth, lips, or chin indicated. Sex is not clearly indicated. The *palina* on the idols suggests that they are older than the prehistoric and Libyo-Berber inscribed stones. These idols were possibly funerary stones with some religious significance.
- Forbes (E. A.)** Notes on the only American colony in the world. (Nat. Geogr. Mag., Wash., 1910, xxi, 719-729, 14 fgs.) Points out how "American" some things are in Liberia. The houses are built "in the styles of the Southern States," and they are equipped from the United States. There is "no real difference between the people of Monrovia and those of the same race in the United States," and "even their shortcomings are homelike." The "American saloon" and the "negro dive" seem absent. Liberia is not a failure in self-government.
- Fritsch (G.)** Über vernachlässigte Mumienschädel des alten Reiches in Ägypten. (Z. f. Ethnol., Berlin, 1910, xlii, 318-320.) Calls attention to the need for investigating the skeletal remains of the lower classes of the ancient Egyptian population. As judged by fragmentary, neglected skulls from Sakkara, this element belonged to the "gross type." In Egypt, as well as elsewhere (e. g. Japan), "fine" and "gross" types are to be distinguished. F. questions the conception of Hamites held in certain quarters, which attributes to those peoples the origin of the Semites. According to F. the Nubians are Negroid and distinct from the Berbers.
- Frobenius (L.)** Ethnologische Ergeb-

- nisse der zweiten Reiseperiode der Deutschen Innerafrikanischen Forschungsexpedition. (Ibid., 1909, XLI, 759-783, 11 fgs.) Résumés results of the Central African expedition of 1908-1909. The northern Niger region (Timbuctoo) was not first founded in the 12th century, an older native town underlies the newer Mohammedan one; also an earlier pre-Gana empire of native origin; the so-called "white" rulers of Gana were Fulas; the shamanism of this region is important; the graves of the mountain-population deserve special study, the tumuli, architecture, etc., the bronze finds here, resemble the famous ones of Benin); the older Sudan-culture (not destroyed and mutilated altogether as has been generally believed, but proportionately little annihilated or substituted); culture-area of the Mande plateau (represents the institution of castes; nobles; subjects,—peasants, workers, subjected tribes; bards and singers; the old inhabitants, iron-workers, etc., the controllers, etc., of religion; slaves); culture-area of the Moasi-plateau (no bard-institution, court-song, or court-poetry; characteristic festivals in honor of the dead; sort of feudal *régime*); methods of bow-stringing (5 sorts in various parts of the continent); departures from usual type of Negritic culture (Asiatic influences in certain implements; different types of weaving, Mediterranean, Indian; house-architecture); myth of Atlantis (possibly due to some distorted account of the early culture of this region, belonging to certain Guinea negroes). F. suggests the former existence of an "Atlantic culture." Atlantis was not submerged by the Ocean, but the knowledge of this culture passed away from the minds of the Mediterranean civilized peoples.
- Garbutt** (H. W.) Native superstition and witchcraft in South Africa. (J. Roy. Anthr. Inst., Lond., 1909, XXXIX, 530-558, 2 pl., 4 fgs.) Treats of witches and witchcraft, witch-doctors (male and female of various sorts), bone-throwers (sickness, lost property and food; minor and major bones; before going to war; readings of bones; names of bones; for theft, witchcraft, etc.), rain-making (witch-doctors not usually consulted; every tribe has its own protecting god, who always has a medium through whom he speaks; spirits; girl-dancers) and rain-doctors (not confined to males; king is chief one), grave-doctors, necromancers or sorcerers, sacrifices (good and bad spirits), ordeals (castor-oil bean, boiling water, fire, etc.).
- Garstang** (J.) Preliminary note on an expedition to Meroë in Ethiopia. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 57-70, 4 pl., 2 fgs.) Gives results of excavations, etc., during winter of 1909: Peripetal temple at Messawrat (plan), temple of Amon (kiosk, main building), sun temple, two smaller temples, the necropolis. The pottery and character of the Meroitic tombs was distinctive, peculiar, and entirely non-Egyptian.
- Giovannozzi** (U.) Gli oggetti etiopici della Accademia Etrusca di Cortona. (A. p. l'Antrop., Firenze, 1909, XXXIX, 132-137, 1 fg.) Lists, with brief descriptions, 29 Ethiopian specimens (ornaments, weapons, implements, etc.). The most interesting object is a wooden mattock, figured on p. 136. Most of the specimens are probably from the Galla.
- Groom** (A. H.) The main characteristics of the "Inland" Igbirras in Kabba Province, Northern Nigeria. (J. Afric. Soc., Lond., 1910, IX, 176-183.) Treats of origin (said to have come from Panda or Romasha on the Benue), chief and rain-maker, marriage (infant-betrothal general; wife husband's property and domestic drudge), ceremonies at birth of child (twins not considered unlucky), circumcision (universal; performed when child is from 2 to 5 months old), death and mourning customs, burial, sacrifices (goats and fowls at all festivals, etc.), ancestor-worship universal, *Ihinegba* (one god, of hazy personality, beneficent and punishing evil by sickness), religion (largely "rain-worship"), *ju-ju* ("devil-cult"), ordeal (by passing quill through tongue; bending or breaking indicates guilt), games (dances, archery, sort of draught-game with stones), war and hunting (bow with poisoned arrows; hunting "medicine").
- Haarpaintner** (M.) Grammatik der Yaundesprache, Kamerun. (Anthropos, St Gabriel-Möding, 1909, IV, 919-930.) Pt. II. Treats of adverb, comparison (no real adjectival c.), preposition, verb and its classes (ex-

- ercises with native text and translation, pp. 926-928), yes and no, auxiliaries, etc. Numerous examples are given under the various sections.
- Hamberger** (A.) Nachtrag zu den religiösen Überlieferungen und Gebräuchen der Landschaft Mkulive, Deutsch-Ostafrika. (Ibid., 1910, v, 798-807.) Treats of the *mwawa*, *nanyawili* or *mama nduvi* (Wafipa *katai*) an incorporeal, pure-minded spirit, a sort of medium between man and God, that sometimes appears in human form (his commands are usually given through the mouths of persons "possessed").—he also brings diseases (e. g. small-pox) upon man and is feared on that account; *viwa* or ghosts, born of the bones of dead and decayed corpses (not the *mzimu* or soul); *kinkula* (a child whose upper teeth break through first; causes as much fear as a *kiwa*); *milembo dawa* (folk materia medica; medicine-bag; *dawa* or "medicine") and its employment, treatment of the sick, etc.).
- Hart-Davis** (M.) Trade signs in Christianborg, Gold Coast. (Man, Lond., 1910, x, 33, 1 pl.) Note, with figures of 12 signs of thin sheet tin, seemingly of recent origin, and representing the trade of the owner (saw, hammer, anvil, etc.). The hand, occurring in several, is possibly talismanic. Christianborg is a suburb of Accra, but "boasts its own king, its own fetish hut, and a fetish grove of somewhat sinister fame."
- Hatch** (J. E.) Some African customs and superstitions. I. In Rhodesia. (So. Wknn., Hampton, Va., 1910, xxxix, 624-625.) Notes on worship of ancestral spirit, *Mudzimu*, and on beer-drinking.
- Hofmeyer** (W.) Zur Geschichte und sozialen und politischen Gliederung der Schilluknegers. (Anthropos, St Gabriel-Mödling, 1910, v, 328-333.) Notes on the history, and political and social institutions of the Shilluk negroes. Origin-legend (descended from Urukua, a powerful chief on the river Giur in the Bahr-el-Gazal, whose eldest son Nyang migrated some 200 years ago); veneration of Nyang in numerous temples. The most important tribes, castes, etc., are the *Quared* (descendants of Nyang; the lowest class are the half-Arabs and descendants of the aborigines found in the land now occupied by the Shilluks), *Quamal* (descendants of those who came "from above,"—the legend of their falling down is given in Shilluk and German, p. 331), *Quadschal* (originating from the wonderful "land of silver"), *Ororo* (descendants of Dag; are in a manner high-priests); *Qua-okal* (descended from a relative of Nyang, but made ordinary Shilluk in consequence of crime against his house), etc. After Nyang's time the Shilluk country became a hereditary kingdom.
- Hollis** (A. C.) Taveta sayings and proverbs. (J. Afric. Soc., Lond., 1910, 255-266.) Gives 81 items with translations and explanatory notes. The Taveta in the Luma river region at the foot of Kilimanjaro, in the southern part of the British East Africa Protectorate, are a mixed Hamite-Bantu people, some 4000 in number, who have lived in their present habitat not more than 300 years. Sir H. Johnston says that they are a very pleasant people.
- von Hornbostel** (E. M.) Wanyamwezi-Gesänge. (Anthropos, St Gabriel-Mödling, 1909, iv, 1033-1052.) Continuation. Treats of melody, harmony, rhythm, time, etc.; opinions of Wanyamwezi music (various Europeans); also two educated natives from the coast. On pages 1050-1052 are notes to the texts by C. Mernhof. The texts contain many Suaheli words. Stanley termed the Wanyamwezi "by far the best singers on the African continent."
- Hrdlička** (A.) Note sur la variation morphologique des égyptiens depuis les temps préhistoriques ou prédynastiques. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 143-144.) Briefly résumés results of author's examination of 300 skulls and skeletons of the 12th dynasty (ca. 2000 B. C.), a series of skeletons of subsequent dynasties and 150 mummies, skeletons and skulls of the Copt period in the Great Oasis; likewise 100 male and 50 female skulls (with long bones), in the Cairo Medical Museum, of the predynastic period, a series of skulls from the 6th, 9th and 11-14th dynasties, besides some 20 Copt skulls of the 3rd century. In addition in the Great Oasis 155 adult men of the Egyptian type were measured, examined, and photographed. The present population of the Nile valley is "a mixed mass, a very unhomogeneous mixture of Egyptians, Arabs

and other Semites, Libyans, Nubians, negroes, and still other ethnic elements from Asia Minor and Europe," but in certain localities the ancient type of the valley (coinciding with the Egyptian type) can still be recognized, e. g., in the Great Oasis (Kharga). The pre-dynastic material shows that even then the population contained foreign elements. The tendency to brachycephalism noted as early as 6000 B. C., is explained by Dr H. as of slow growth and "due to the gradual infiltration of new ethnic elements (and perhaps other factors), but not to the displacement of one race by another."

Huguet (J.) Les sofs chez les Abadhites et notamment chez les Beni Mzab. (L'Anthropologie, Paris, 1910, XXI, 151-184, 313-319.) Historical and sociological notes on the *sofs* or groups for offensive or defensive union among the Abadhites, particularly the Beni Mzab of Algeria. The formation and evolution of the *sofs* and their participation in the great events in the Mzab before the French occupation, their activities since the annexation of the Mzab in 1882, are considered. The history of the *sofs* is in a sense the key to the history of the Mzab.

Hurel (E.) La trouvaille d'un couteau de pierre (préhistorique?) dans l'Afrique Orientale Allemande. (Anthropos, St Gabriel-Mödling, 1910, v, 247-248, 1 fg.) Describes a stone knife (70 cm. long, weight 56 lbs.), made of the granite of the country, found imbedded in the soil of the *kibira* or sacred forest of the village (Mission of Ihangiro). This object is of ancient date.

Hutter (Hptm.) Im Gebiet der Etoshapfanne, Deutsch-Sudwestafrika. (Globus, Brnschw., 1910, xcVIII, 1-7, 24-30, 15 fgs.) Contains (p. 30) notes on the natives of the Etosha region (in the west Bushmen, in the east mountain-Damara), musical instruments. In this region only one "painting" has been found (that of a hippopotamus near (Ghaub); but many tracks of animals cut in the rock.

Hyde (W. W.) A visit to the pyramids of Gizeh. Part I. (Rec. of Past, Wash., 1910, ix, 247-265, 10 fgs.) Historical and descriptive notes. The pyramid (the form was "derived from the prehistoric funeral mound of earth transferred to stone"), was "merely the abode of the royal mummy, a tomb,

whose sepulchral chamber was hidden away in the interior." The characteristic of having 4 faces is the only one common to all Egyptian pyramids,— "in every other detail they show the most surprising variation of form and structure."

Ishmael (G. C.) The Babinza. (Man, Lond., 1910, x, 114-117.) Notes on the Babinza of the Belgian Congo, Likati-Itimbiri region: Physical characters (neither tall nor well-proportioned; women small and ill-shaped), tribal divisions (some 20 clans), villages and houses, food, occupations and industries (women cook, fetch wood, till fields, make pots; men hunt, fight, occasionally tend the children; dexterous canoe-men and hunters of monkeys), succession and inheritance, human sacrifices at chief's death, war (not only between clans, but between parts of same sub-clan), ordeal for murderer, condition of women (polygamy), child-birth, circumcision (males before 20), affection (great; father often plays with child), religion ("do not believe in a God, gods, or future state," but revere a spirit called *munbo*).

— and **Kagwa (A.)** Old customs of the Baganda. (Man, Lond., 1910, x, 38-43.) Translates from Sir Apolo Kagwa's book of *Old Customs* items relating to law (fraud, ordeal by *datura* seed juice, bewitching, theft, adultery, debt, theft of food, witnessing sales, herdsman's offenses, etc., assaults and fighting, cattle-stealing, etc.), twins (dance and *kibululu* ceremony).

Joyce (T. A.) On a wooden portrait-statue from the Bushongo people of the Kasai district, Congo State. (Ibid., 1-2, 1 pl.) Describes statue of Shamba Bolongongo, 93d (the present ruler is 121st) in the list of Bushongo kings "from the creation," a very wise man, many of whose sayings have been recorded. This statue is one of 4 portrait-figures in wood brought by Mr E. Torday from the Kasai country. It is important, since "the art of portraiture in the round, so far as Africa is concerned has usually been supposed to be confined to ancient Egypt."

— Note on the Pigment-blocks of the Bushongo, Kasai district, Belgian Congo. (Ibid., 81-82, 1 pl., 1 fg.) Treats of the cakes or blocks of the *tukula* (rich crimson pigment) into

which the Bushongo mould their dye-paste,—forms of animals, human heads, ornaments, etc. The pigment is used to adorn the body on festive occasions, to color palmcloth and embroidery fiber, and also to rub in on wooden carvings, etc. *Tukula* blocks are also distributed at funerals (cf. our "mourning rings") by the chief mourner to the principal friends of the deceased.

Langlume (—) *Deux légendes des Mossis*. (L'Anthropologie, Paris, 1910, XXI, 614-615.) French texts only of the contest between sun and moon (eclipse) and origin of the world; obtained from an old chief of the Mossis at Ouahigouya (Yatenga) on the occasions of an eclipse of the moon in 1903.

Mabuda (E.) *Mission work in Natal, South Africa*. (So. Wkmm., Hampton, Va., 1910, XXXIX, 181-183.) Reports effects of mission work since 1835. Author is a Zulu woman from Umzumbe, graduate of the Lovedale Institute in the Cape Colony.

MacMichael (H. A.) *Rock pictures in North Kordofan*. (J. Roy. Anthr. Inst., Lond., 1909, XXXIX, 562-568, 20 fgs.) Treats of pictures at Jebel Haráza (145 miles W. S. W. of Omdurman), and at Jebel Afárit, "Hill of Goblins" (30 miles E. S. E. of Foga). Those at J. Haráza are of three sorts (at J. Shaláshi, red and white pigment, superior in workmanship, full of life and movement,—men, animals, etc.; at J. Karshúl, red pigment, correspond to ordinary "Libyo-Berber" rock-pictures; at J. Kurkeila, roughly chipped on lumps of granite on hillside). At J. Afárit the pictures are in blackish pigment on overhanging rock (men carry shields).

Mahoudeau (P. G.) *Le périple d'Hannan*. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 149-169.) Study and interpretation of the voyage of Hanno,—a French version of the Greek of the Ms. of Heidelberg is given at pages 150-152, and it is discussed paragraph by paragraph. Dr M. thinks that if by the "gorillas" of Hanno anthropoids were meant, they were probably chimpanzees; evidence of their having been men (hairy pigmies) is not sufficient. The fires seen may have been large bush-fires set by the natives to clear away the forest, or for other

purposes. Besides Berbers (e. g. Hanno's *Lixites*) the expedition also met with negroes.

Mehlis (C.) *Die Berberfrage*. (A. f. Anthropol., Brnschw., 1909, N. F. VIII, 249-286, 3 fgs.) Résumés and discusses views and theories of writers and investigators, ancient (Herodotus, Strabo, Sallustius Crispus, Pomponius Mela, Ptolemy, etc.) and modern (F. Mueller, Peschel, Kiepert, Rossellini, Quedenberg, Faidherbe, Broca, Hommel, Forrer, Wilser, Flinders Petrie, Th. Fischer, Lissauer, Sergi, etc.) concerning the origin, migrations physical characters, etc., of the Libyans and Berbers, their relations to the peoples of Europe, Asia Minor, etc. (at pages 274-284 Dr M. discusses numerous North African place-names in comparison with European). According to Dr M., the tall, blond Libyans (the classic type was known to the ancient Egyptians) originated in North Central Europe. Linguistic data point to Aryan relationship, as do also myths, religion, habits and customs, etc. Place-names indicate the route taken.

Meldon (J. A.) *The Latuka and Bari languages*. (J. Afric. Soc., Lond., 1910, IX, 193-195.) Gives the numerals 1-10 in Latuka and Bari, besides a Bari vocabulary of more than 100 words. These languages belong to the same stock as the Masai.

— *The Latuka*. (Ibid., 270-274, 1 pl., map.) Notes on physical characters (tall race), houses and villages, etc.

Miller (F. V. B.) *A few historical notes on Feira and Zumbo*. (Ibid. 416-423, 2 pl.) Treats of the relations of the Portuguese in this region of Rhodesia with the natives from 1720 to 1864,—Zumbo is still Portuguese, but Feira now belongs to Gt Britain.

de Morgan (J.), **Capitan** (L.) *et Bondy* (P.) *Étude sur les stations préhistoriques du sud tunisien*. (R. de l'Éc. d'Anthr. de Paris, 1910, XX, 105-136, 206-221, 267-286, 335-347, 109 fgs.) Treats of the prehistoric "stations" of South Tunisia, investigated in 1906-1907 by M. M. de Morgan and Bondy,—a geological sketch precedes: El-Mekta (to the north of the Gafsa oasis); the implements correspond even in detail to the Acheulean and Mousterian of

- France; also some specimens corresponding to the lower Aurignacian, middle Aurignacian, Aurignacian; the Capsian type is also represented); Gafsa (offers all the paleolithic forms of El-Mekta), Fomel Maza (paleoliths rare), Rédéyef (Capsian; Chellean-Mousterian; Acheulean-Mousterian), Oum-Ali, Guetrana, Jénéyen Chabet-Rechada. The paleolithic period in South Tunisia can not be divided into 3 successive periods corresponding to those of Europe. The Capsian has been named from Gafsa (in Latin Capsa), and corresponds to the European Aurignacian. In the southern or pre-Saharan zone the Capsian (lower and upper) has a great importance and a remarkable extension; in the extreme South or Saharian zone (Jénéyen) the Capsian is not much represented.
- de Mortillet (A.)** Notes sur la préhistoire de l'Orangie d'après J. P. Johnson. (Ibid., 312-317, 3 fgs.) Résumés data in J. P. Johnson's *Geological and Archeological Notes on Orangia*. (London, 1910.) Treats of stone implements, rock carvings and paintings, etc.
- Moszcik (—)** Daggarauchen. (Int. Arch. f. Ethnogr., Leiden, 1910, xix, 162-165, 2 fgs.) Notes on the smoking of *dagga*, Indian hemp, or the African variety of it, among the Kaffirs, etc. of South Africa. Only the leaves are used; the apparatus employed resembles the Turkish *nargileh*. There are two ways of smoking. The effects of *dagga*-smoking have not yet been thoroughly studied.
- Nahon (M.)** Les Israélites du Maroc. (Rev. des Ét. Ethnogr. et Sociol., Paris, 1909, II, 258-279.) Treats of the Jews of Morocco. Number (in 1904, 109, 712) and distribution, language (3 linguistic groups, Spanish, Arabic, and those of the Berber zone), manners and customs, religion (the only cultural factor), communal organization, economic condition, legal status ("subjects of inferior rank"), attitude of the authorities, relations with Musulman, population, murders and plundering (fanaticism at Salé, and especially Fez), the European representatives and the Jews, "L'Alliance Israélite," etc.
- Newberry (P. E.)** The Egyptian cult-object < o > and the "thunderbolt." (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 50-52, 1 pl.) Suggests that this symbol, which Prof. Petrie regards as a garland of flowers, is really a *thunderbolt*, like that of the Greek Zeus.
- Obermaier (H.)** Ein "in situ" gefundener Faustkeil aus Natal. (Anthropos, St. Gabriel-Mödling, 1909, IV, 972-975, 4 fgs.) Treats, after information from Br Otto of Mariannhill, Natal, a typical *coup-de-poing* of reddish porphyry, found in 1907 in the valley of the Umhlatuzane river, near Mariannhill, in the course of digging a well. The find is important as not being a surface one, and lying 5 or 6 meters deep.
- Offord (J.)** The antiquity of the great Sphinx. (Amer. Antiq., Salem, Mass., 1910, XXXII, 27-28.) Discusses the significance of the texts on the "Stele of the Daughter of Cheops," in which reference is made to the repairing of the head-dress of the Sphinx. The new work may have been graven in the 12th dynasty fashion and not the like the original stone. There is need of research for the oldest statements, in papyri or on monuments, relating to the Sphinx.
- Palmer (H. R.)** Notes on traces of totemism and some other customs in Hausaland. (Man, Lond., 1910, x, 72-76.) Treats of totemism, etc., among the Maguzawa, pagan Fulani and other non-Moslem people of the Hausa country (the Hausa was polygamous and exogamous; the Fulani monogamous and endogamous). The totems of the pagan Fulani of northern Hausaland are chiefly birds (there is also a tabu on sheep and cattle and the killing of them except on certain occasions, e. g., the ceremony of *Biwali*): marriage is permitted between children of the same father, but not of the same mother among some of the pagan Fulani. The pagan Hausa or Maguzawa have a curious custom of shutting up together for a month young men and maidens, called *fia fuwa*. All Maguzawa have "at least one 'totem' or 'tabu,'" and they sacrifice to certain spirits, but do not make images or fetishes. On pages 75-76 are given data concerning totems and tabus from native informants belonging to 28 different Hausa communities.
- Notes on some Asben records. (J. Afric. Soc., Lond., 1910, IX, 388-400.) Gives a chronology of the chiefs of Asben (Tuareg) and their wars

- (from notes in Arabic compiled by a Hausa Mallino, derived in part, probably from Mss. and from Tuareg sources) from 1406 to 1908 A. D.
- Passarge (S.)** Henry Hubert's Forschungen in Dahomey. (Globus, Brnsw., 1910, xcvi, 312-317.) Résumés data in H. Hubert's *Mission Scientifique au Dahomey* (Paris, 1908). Notes the influence of geological and geographical conditions on the distribution of the native tribes. There are three great vegetal zones: oil-palm, butter-tree, mimosa (or better, thorn-bush).
- Petersen (E.)** Die Serapislegende. (A. f. Religsw., Lpzg., 1910, xiii, 47-74.) Discusses the origin of the Alexandrine cult of Serapis and the legend of the origin of the statue in Tacitus and Plutarch, etc., with reference to the recent literature of the subject. Two kings, two sculptors, two gods (Osiris and Serapis), and two statues (the old one made at the behest of Sesostris and the new one brought from Sinope) are confused in some of the legends and reports.
- Petrie (W. M. F.)** The earliest stone tombs. (Man, Lond., 1910, x, 129-130, 1 pl.) Treats of the tombs of Nefer-maat and another great noble of the end of the third dynasty ("the oldest stone tombs of subjects") at Meydum, opened by the British School the last winter. The burial in tomb No. 17 antedates the adjacent pyramid of Sneferu, 4600 B.C., being the earliest private stone tomb that can be dated. Both bodies were unflashed before being wrapped in linen. The skull found in the granite sarcophagus was of a high type (ceph. ind. 75.4).
- Peyré (L.)** Quelques notes sur l'île de Madère. (Anthropos, St Gabriel-Mödling, 1909, iv, 976-988.) Contains some notes on the people, particularly the "permanent" population. The native of Madeira is ugly (partly due to African ancestry) short-statured, a great worker, a great "walker," and a "toter" (born with a basket on his head). There are three types (all trades of the negro): *bociro*, driver of ox-sled; *arriciro*, groom and porter for the tourist on horse-back; and the hammock-bearer. Dress and ornament, songs (not very varied; *canto dos villoes*; improvisation), religion and superstition (festivals of St João, the patron of the *bociro*; of St Peter, the festival of old maids, *sol-teirai*), etc., are considered. The author probably overestimates the "Negro element" in Madeira.
- Pösch (R.)** Reisen im Innern Süd-afrikas zum Studium der Buschmänner in den Jahren 1907 bis 1909. (Z. f. Ethnol., Berlin, 1910, xlii, 357-362.) Résumés results of expedition of 1907-1909 among the Bushmen of the interior of S. Africa. The Kalahari tribes (all those of the central Kalahari are more or less mixed with Hottentot and negro blood; the customs and habits of the Bushmen as hunters have been least influenced); Bushman-paintings of Rhodesia (the Bushman-race is older than the ancient Rhodesian buildings); the Cape and Kham Bushmen and their language (the Kham Bushmen represent a much purer type of the race than do those of the Kalahari); the Nu Bushmen of the north (linguistically and somatically very close to the Kham; the Bushmen north of the Molopo-valley (closer to the Kalahari type), etc., are considered. Dr P. found no evidence for the existence of the Kattéa, a race smaller in stature than the Bushmen, concerning whom there is a legend among the Boers, etc.
- Poutrin (—)** Notes ethnographiques sur les populations M'Baka du Congo français. (L'Anthropologie, Paris, 1910, xxi, 35-54, 18 fgs.) Treats of clothing and ornaments (women go naked till puberty; special ornaments of warriors; men wear sort of *apron* of beaten bark, women apron of fine bark-fiber), dwellings and furniture (wooden "pillows"; skulls painted red hung above the fire-place), domestic animals (chiefly small hens), division of labor (men largely idle, but obtain palm-wine; women agriculturalists, etc.), hunting and weapons (skillful in chase and in war; bow, spear, knives; rat-traps; shields), *kotolongo* (dance after success in hunt or war, etc.), musical instruments ("harp-guitar," bells, signal tom-toms), iron-working, basketry (rudimentary art, practised by few men or women in each village), drawings and paintings on walls of houses), food (manioc chief basis), anthropophagy, money (used to buy victims to eat,—pairs of iron bells, *kurokuro*), death and burial, superstition. The M'Baka by their culture rank above the lowest negro tribes.

Tattooing in relief is rare. Though not tall, they are well-built.

Notes anthropologiques sur les nègres Africains du Congo français. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., 1, 33-47.) Notes on physical characters, dress and ornaments, food, dwellings, occupations, implements and instruments, tattooing and mutilation, etc., among the Negro peoples of the French Congo: Bateke (losing native manners and customs more and more through contact with European culture), Bondjios (anthropophagous and resemble their northern neighbors, the M'Baka), Mandjia-M'Baka and Mandjia-Baya (work iron, use primitive forge of the Niam-niam; considerable variation from tribe to tribe in customs, mutilations, etc.), Babinga (groups of nomad pigmies scattered among the Mandjia), Ba-Tua (negrillos near Makumu, less brachycephalic than the Babinga), Banda (numerous tribes; scattered among them several remnants of primitive peoples, e. g., the Sabanga on the Ombella), Sara (tall and sub-brachycephalic, men 82.5, women 79.97), Baghirimi (mixed and varied in race), Miltus and Nielim, Buduma and Kuris of the islands in L. Tchad, Kanembus, Uled-Sliman (from Fezzan), Teddas and Dogordas from Borku.

Contribution à l'étude des pygmées d'Afrique. Les Négrilles du centre africain, type brachycéphale. (L'Anthropologie, Paris 1910, XXI, 435-504, 7 fgs. 2 pl., map, bibl., 89 titles). Valuable monograph on the brachycephalic negrillos of Central Africa. The tall negro tribes of the Gaboon,—Banga-Akalai, Okandé, Fiotle, Fan, or Pahouin and their possible relations and intermixture with these Negrillos are first considered, pp. 442-463; then the *mélissage* of the Bantu negroes of the Gaboon with the Negrillos; and the brachycephalic tall negroes, pp. 467-473. Also the plurality of Negrillo types (pp. 473-479), dolichocephalic, mesaticephalic, brachycephalic pigmies of the Gaboon, etc. (A-Bongo and A-Kora, Ba-Raka and Bé-ku, A-Jongo, etc.) and studies of 3 pigmy skulls (A-Koa, O-Bongo). On pages 496-500 are anthropometric details of 14 male and 7 female Fiotle, 3 male and 4 female N'Komi, 6 male and 7 female Ba-kalai, 5 male and 2 female M'pongwe, 4 male

Benga-Akalai, 3 male and 3 female Ashango, etc., 27 male and 21 female Fan, 2 male Adouma, 1 male and 1 female N'javi, 6 male and 8 female Boulou. Dr P. concludes that there does exist in the Gaboon country a brachycephalic type of pigmy. The Negrillo type averages in height for males 1,430 mm., females 1,370 mm., but with great individual variations. The three crania studied give an average cephalic index of 83.06. Skull capacity is small absolutely but relatively to stature considerable.

Prieusch (M.) Die Stellung des Häuptlings bei den Wabena. (Globus, Brn-schw., 1910, xcvi, 205-206.) Describes the position and prerogative of a chief in the time of independence of the Wabena (unlimited power, a certain right to property of subjects, special and valuable clothing, special booty-day in war-time, judge without appeal from decisions, death and funeral ceremonies, sacrifice, etc.).

Puccioni (N.) Crani della necropoli di Siuwah. (A. p. l'Anthrop., Firenze, 1910, xl, 131-144, 6 fgs.) Describes, with measurements, 15 skulls (8 female, 1 child, and 6 male) of various ages from Siuwah (Oasis of Jupiter Ammon) now in the National Anthropological Museum,—collected by the engineer Robecchi-Bricchetti in 1885. The cephalic index ranges from 69.44 to 80.84, two only of the crania reaching 80 or over, the average being 75.86, mesaticephalic. The general character is Mediterranean of a fine type of skull with long face (Zaborowski's "Semitic type," rare not only in ancient Egypt, but also among the modern Arabs). The presence of mesaticephalic crania in a Libyan series of the pre-Arabic period excludes the idea that the presence of that type in Mediterranean Africa is due to the historical Arabic invasion.

Randall-MacIver (D.) The Eckley B. Cox Junior Expedition. (Univ. of Penn. Mus. J., Phila., 1910, 1, 22-28, 7 fgs.) Notes on excavation of temple of Amenhotep II at Behen, the priests' dwellings, the door-way set up to King Aahmes (first of the 18th dynasty) by Thuri, a notable of Behen, the statue of the scribe Amenemhat, etc.

Range (P.) Steinwerkzeuge der Buschleute des deutschen Namalandes. (Globus, 1910, xcvi, 207-208, 1 fg.)

- Notes finding in 1906 near Rotekuppe in the German Nama country of stone implements of paleolithic type belonging to the Bushmen.
- Rawson** (H. E.) *The Basuto*. (J. Afric. Soc., Lond., 1910, IX, 153-160.) Review and critique of Sir G. Lagden's *The Basutos* (2 vols. Lond., 1909), a historical sketch, containing matter of ethnologic interest.
- Read** (C. H.) Note on certain ivory carvings from Benin. (Man, Lond., 1910, X, 49-51, 1 pl., 2 fgs.) Treats of two elaborate armlets and a mask, carved in ivory; also an ivory carving of a leopard and another of a baton surmounted by a mounted warrior. According to R., there is no question of the native manufacture of such ivory carvings and they "show conclusively that the Bini craftsmen were fully capable of producing work of quite as high a type, without the aid of the European motives and, as far as we can tell, without European suggestion." The workmanship of the famous bronzes is native, though sometimes the metal used may have been of Portuguese origin. The art of Benin is native.
- Reitemeyer** (E.) *Hochzeitsgebräuche in der Oase Biskra*. (Globus, Brnschw., 1910, xcvi, 165-167, 4 fgs.) Describes wedding ceremonies and customs, dances, etc., as observed by the author in 1908-1909 in the village of Ras el Gueria (Algerian Oasis of Biskra), among the Arabized Berbers. Also a wedding in the negro village near Biskra.
- Ruete** (T.) Fiber plants in West Africa: a possible industry. (J. Afric. Soc., Lond., 1910, IX, 168-175.) Contains some notes on native use of fibers, etc.
- Sacleur** (C.) *L'article dans les langues bantoues*. À propos de la Grammaire Ki-nindi du R. P. F. Ménard. (Anthropos, St Gabriel-Mödling, 1910, v, 513-518.) Discusses the article in the Bantu languages with special reference to Father Ménard's *Grammaire Ki-Rundi* (Alger, 1908). The conclusion reached is that "the Rundi possesses in the variable vowel *u*, *i*, *a*, a real grammatical element, which may be termed an article." It is not, of course, in exact correspondence to the article of our European languages. Nor do the Ganda, Nyoro, and Kerewe use it in the same way as the Rundi.
- Sarbah** (J. M.) Maclean and Gold Coast judicial assessors. (J. Afric. Soc., Lond., 1910, IX, 349-359, 1 fg.) Notes on the administrations of G. Maclean, B. Cruickshank, Capt. Brownell, W. A. Parker, D. P. Chalmers, J. Marshall, etc., and their activities, opinions, etc., in the judicial affairs of the Gold Coast from 1830 down. The association of intelligent native chiefs with the English judicial officers is of great importance, and decisions such as that of the late Sir W. Nicoll in the *Chidda* case (Axim, 1901) have valuable educational bearings.
- Sayce** (A. H.) Meroe. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 53-561.) Notes on history of city, Greek and Roman influence, etc.
- Schönken** (F. T.) *Die Wurzeln der kapholländischen Volksüberlieferungen*. (Int. Arch. f. Ethnogr., Leiden, 1910, XIX, Suppl., vii, 1-91.) After a brief historical and literary introduction treats of the old condition (pp. 6-32) and what the Dutch brought with them to the Cape: customs and usages (children's games, some well-preserved; wedding-customs less so), material culture (village and house), religion, law, morality, etc., superstition (lucky and unlucky omens, p. 19), festivals and merry-makings (opposition of church to many dances, etc.), folk-poetry (less than in mother-country; numerous riddles and riddle-questions, pp. 24-25; jests, teasings, proverbs, pp. 25-26; like children's play the folk-song has suffered much; examples of lullabies and nursery-songs, pp. 28-29), folk-medicine (many European folk materia medica still in use). Influence of new environment on the Frisian house of the Boers and its arrangements, furniture, etc.; on clothing; effect of oxen and wagon *trek*; effect of the new animal world upon folk-lore and language, proverbs, etc.; new amusements, modifications of old dances, riddles, etc.; folk-poetry (the new is still young and scanty; specimens pp. 52-54); nomenclature of plants, animals of the new environment; lists of such names pp. 56-57; place-names p. 57; nick-names, personal and family-names. On pages 61-70 the natives (Hottentots, Bushmen, Kaffirs) are considered (importance of Hottentots as preservers of African animal-tale; local coloring of old Teutonic tales in S. Africa; European influence on native tales;

influence of Hottentot and other native languages upon speech of Boers; influence on manners and customs, food, dress, etc.; to the Bushmen, S. attributes the *woer-woer* or "buzzer" of Boer children; effect of contact with Kaffirs on customs, folk-literature, etc.; effect of slaves and servants. The immigrant peoples from the Orient (slaves, coolies, etc.) are discussed on pages 71-74 and the non-Dutch Europeans on pages 75-83. The "Malayo-Portuguese" of the Indian immigrants (cooks, household workers and attendants, nurses) has contributed about 100 words (10 e. g. relating to family life and many more to house, kitchen, clothing, occupations, etc.) to the Boer language. German influence on the Boers is scanty (a few loan-words, etc.); the only influence of the Huguenots is seen in certain family-names. English influence is marked in the school and in children's plays and games, where English words get a firm footing. On pages 85-86 the author gives in parallel columns the characteristics of the Dutchmen of Holland and the Boers of South Africa, showing them to be essentially one.

Secheho (J.) The twelve lunar months among the Basuto. (Anthropos, St. Gabriel-Mödling, 1909, IV, 931-941; 1910, v, 71-81.) Treats in detail of the "peculiarly-named" Basuto months, their meaning, associations and relations to the life of the people; *Phato* (August), a bold, dull, and harsh month; *Loetse* (September), "anointed," a month of "tenderness to plants, humanity to animals, and pity to the land"; *Mphalane* (October), the month of the *leshoma*-plant, also of the circumcision of girls; *Pulungoana* (November), "month of the young gnu"; *Tsitoe* (December), "(little) grasshopper," from the continual noise of the insect; *Pherekhong* (January), "to interjoin sticks," i. e. putting up of *maphephe*-huts; *Thakola* (February), "wiping-off" (the *molula*), i. e. when the grain of the *molula* is to be seen above the husks; *Thakubele* (March), "when the Kafir-corn (*mabele*) is in grain," *Mesa* (April), "kindling fire," i. e. to roast the ripe mealies; *Motseanong* (May), "bird-laughter," the time when the joyous *mabele* grain seems to mock the bird, it being at harvest and too hard to be pecked; *Phupjoane* (June),

"beginning to swell," in reference to the *senyareli-balemi* bulb; *Phuphu* (July), "bulging-out," not merely of bulbs underground, but of the stems of some hardy plants.

Seiner (F.) Der Verbindungsweg zwischen Deutsch-Südwestafrika und der Betschuanaland-Eisenbahn. (Globus, Brnschw., 1910, XCVIII, 122-128, 133-137, 11 fgs.) Contains some notes on the natives of the region, Bushmen, etc.

— Die Buschmänner des Okavango- und Sambesgebietes der Nord-Kalahari. (Ibid., 1910, XCVII, 341-345, 358-360, 11 fgs.) Treats of the Bushmen of the North Kalahari and Zambesi region. Physical characters (in the Central Kalahari the Bushmen have been much influenced by Hottentot mixture, in the North by negro; some of the Northern Bushmen are tall and might easily pass for negroes), the Tannekwe (river or marsh Bushmen) and the steppe Bushmen (Hukwe and Galikwe), dwellings, dress, activities, etc. The upper limit of the Bushmen is 17° N. lat. The Marsh Bushmen are probably made up of the remains of several tribes driven out of the surrounding steppes in the river country, etc. The culture of the Tannekwe is more significant than that of the steppe Bushmen, and a good deal of it has been borrowed from the surrounding Bantu (iron tools, e. g., from the Barutse).

Sharpe (A.) Recent progress in Nyasaland. (J. Afric. Soc., Lond., 1910, IX, 337-348, 11 pl.) Contains a few notes on natives, the labor question, development of cotton-planting, etc. The illustrations represent a Yao village and a band of Awemba musicians.

Shelford (F.) Notes on the Masai. (Ibid., 267-269.) Treats briefly of weapons, dress and ornament, houses and villages, hunting ("rounding up" a lion), marriage (not until 30 years of age), etc.

Smend (Obli.) Haar- und Kopftracht in Togo. (Globus, Brnschw., 1910, XCVII, 245-250, 261-266, 32 fgs.) Describes and figures the fashions of dressing the hair and the head among the negroes of Togo (German W. Africa): Fetish women of Atakpame with white turbans; Ewhe, Haussa turbans, etc.; Sokodé "hair-islands"; Basari, Sokodé, Grussi fashions; shaved

- head and tattooed neck of Shakossi men; Konkomba brass hair-ornament; Lama ornamental "helmets"; Lama, Ssoruba, Buda, Ssola, Fulla fashions; dance-helmets of Ssola and Difale, etc. Certain hair dressings of the Lama resemble strikingly the "Greek" method of arranging the hair now in vogue in parts of the U. S. A.
- Spiess** (C.) *Verborgener Fetischdienst unter den Evheern.* (Ibid., 1910, xcviii, 10-13, 5 fgs.) Brief account of the insignia of a *Boko* (shaman) among the Ewe negroes; the *Gboni* or fetish in the "temple," a sort of house of refuge; the *Aweli*, a fetish of the Legba group; the *Nuhewiho* or *Busuyiwe* ("huts to keep away evil spirits"); *Wumetrowo* (from *wu*, "sea"), a fetish for good luck with the whites, etc.,—it includes figures of a European and his wife, a boat signifying also "from over sea."
- Stam** (N.) The religious conceptions of the Kavirondo. (Anthropos, St Gabriel-Mödling, 1910, v, 359-362, 1 pl., map.) Notes on ideas of God (Supreme Being not adored; sun chief and moon secondary deity; ancestors minor spirits); sun-worship (spitting toward the East in the early morning, etc.); death and burial of chief, child, woman, exorcism of spirit of defunct; circumcision (no fixed age, all young men treated at one time), marriage (girl must be full-grown; bride-price), etc.
- Stannus** (H. S.) Alphabet boards from Central Africa. (Man, Lond., 1910, x, 37-38, 2 fgs.) Treats of 2 *ubare* or "alphabet" boards for learning to read the Koran, from the Yao,— "the making of these boards was introduced from the coast along with Mohammedanism among the Yao, and practically they are only found among the Machinga Yao in this country, with a center at Fort Johnston." They are not common and it is hardly correct to say that they are used as "slates."
- Native paintings in Nyasaland (J. Afric. Soc., Lond., 1910, ix, 184-188, 1 pl., 1 fg.) Treats of painting of a boat by Manyani and an antelope by Chipoka, both Machinga Yaos, and discusses the painting of a monkey by Moynpembu, also a Machinga Yao, recently described and figured in this Journal. Of the work of a boy of 12 years S. says, "it was of the same type, but showed many characteristics of a European child's drawing." The boat-painting "shows an unconscious knowledge of perspective." He is of opinion also that "this painting on houses is the outcome of European influence," the natives themselves reporting that none was done before the coming of the whites. The carving of images has a parallel history; little sun-dried images of cattle and men were made by all the Angoni children and the Zulus, but the Yaos and other tribes neither modeled nor carved until a few years ago, "under the influence of the white man." The Yaos have adopted for their girl-initiation ceremonies the ground-drawings (in white ashes or flour; or in grass) of the Nyanja tribes. In a note Miss Werner thinks "Dr Stannus has completely disposed of the theory of a Bushman origin of the native drawings at Mponda's."
- Staudinger** (—) *Über Bronzeguss in Togo.* (Z. f. Ethnol., Berlin, 1909, xli, 855-862, 1 pl.) Treats of a number of bronze and copper casts (masks, statue, plates with numerous figures, etc.) from German Togo land. The maker of these is Ali Amonikoyi (the art is ancient in his family, which came from Ilorin in the Yoruba country) of Kete-Kratshi. They are said not to have borrowed the art from foreigners (details about Ali and his art from Prof. Mischlich, the German governor of the district, are given at pp. 857-859). One of the plates represents obscene scenes. These bronze objects are of value in connection with the much discussed "Benin bronzes."
- Struck** (B.) On the Ethnographic nomenclature of the Uganda-Congo border. (J. Afric. Soc., Lond., 1910, ix, 275-288.) Treats of Baamba, Bambuba, Babira, Balega and Lendu, Banyari, etc. According to S., the appellations of *Wasongora* (Basongola) and *Wahoko* (Bahuku) should be avoided; *Balega* (Lendu) and *Barega* (Bantu) "are homogeneous but not indigenous names and apply to entirely distinct tribes and languages, but *Balega* should be retained for the southern group of the Lendu; *Babira* and *Bakumu* are local, but ancient variations and as such are to be respected."
- Strümpell** (Hptm.) und **Struck** (B.) Vergleichendes Wörterverzeichnis der

Heidensprachen Adamauas. (Ztschr. f. Ethnol., Berlin, 1910, XLII, 444-488.) Gives more than 100 words and 50 phrases, etc., in 29 languages of the heathen natives of Adamaua (German Cameroons). The historical and ethnographical introduction by Struck informs us that only 3 of these tongues are represented in print (Baya, Batla, Daba); of 17 linguistic material is presented for the first time,—of 5 only the names were previously on record. The vocabulary of the Kākā extends the northern limit of genuine Bantu to 8° N. lat. Other interesting facts are noted. The 29 languages are: Baia, Batla, Dāmā, Dari, Durru (2), Falli, Gidder, Hina, Jassing, Kākā, Kōlbillā, Kō'tōpō, Lakka, Mangbei, Mberre, Mbum, Mboa, Mono, Musugeu, Murua, Namschi, Niam-niam, Pape, Ssari, Suga, Tschamba (2), Were. A vocabulary of the Adamaua dialect of the Ful is also given.

Tate (H. R.) The native law of the southern Gikuyu of British East Africa. (J. Afric. Soc., Lond., 1910, IX, 233-254, 1 pl.) Treats of clans (11 or 14); laws of succession (eldest gets lion's share, all others equal portions after him); criminal law: blood-money for murder, compensation for injuries (in goats and sheep); offenses against property: damage to crops, stock-thefts, arson; offense against sexual morality (adultery, rape, seduction); offenses against tribal religion: trespass in sacred grove, sacrilege, snake-killing; breaking of oaths; crimes committed by persons of unsound mind (must be compounded by relatives); civil law: debts (liability inherited), enforcement of decrees now by protectorate courts; marriage-laws (wife buying); property-inheritance (if no male children exist, goes to eldest brother; widows retain for life own plots of land); disputes as to ownership of property; guardianship of minors (eldest brother or next of kin or clan); accidental and intentional injury not distinguished; forms of oath, affirmation and ordeals: 3 oaths, red-hot knife on tongue, witch-grass in eyes, etc.; legal procedure and constitution of courts (elders; council of elders), etc. On p. 236 is given the Southern Kikuyu legend of their own origin and that of the Kamba and Masai.

Tepowa (A.) The titles of Ozor and Ndiche at Onitsha. (Ibid., 189-192.) Treats of the process of obtaining the grades of *ozor* and *ndiche* in the aristocratic set of Onitsha, a town on the East bank of the Niger, with 9 outlying villages. The title of *ndiche* can be obtained only by those who are at least 40 years of age, and already possess that of *ozor*.

Tessmann (G.) Verlauf und Ergebnisse der Lübecker Pangwe-Expedition. (Globus, Brnschw., 1910, XCVII, 1-8, 25-29, 17 fgs., map.) Gives account of expedition of the author (under auspices of the Lubeck Ethnological Museum, etc.) in 1907-1909 in the Pangwe region of W. Africa, between the Ogowe and Sanga (parts of the German Cameroons, Spanish and French Congo), inhabited by Mpongwe tribes (Eton, Mwele, Jaunde, Bene, Bulu, Ntum, Mokuk, Mwai, Fang (the Okak are a section of the Fang, closer to the Ntum) forming a linguistic and ethnological group with only dialectal etc., variations. Physical characteristics (lighter, almost reddish tint of skin and finer Hamitic type often seen; also broadnosed; short-headed, darker type); villages and houses; division of labor; iron-smelting (many *tabus* connected with it); dress and ornamentation (scarification earlier, tattooing of recent introduction); polygamy; religious ideas (soul-cult, wooden ancestral figures; cult of evil and good, —*Sso* and *Ngi*, the latter the personification of fire. Huge *Sso* and *Ngi* figures made of clay, put in holy places and shown only to initiates); preparation of poison; "medicine;" specimen of a proverb (p. 28). The author's collections include 58 tales, 400 proverbs, riddles, etc. A comprehensive monograph on the Pangwe is in preparation.

Religionsformen der Pangwe.

(Z. f. Ethnol., Berlin, 1909, XL, 874-889, 5 fgs.) Treats of the religion of the Pangwe of the southern Cameroons, northern French Congo and Spanish Congo (sub-tribes Mvele, Jaunde, Eton, Bene, Bulu, Ntum, Mwai, Fang, Mokuk). Ideas about life and the soul (detailed dualism; scheme on p. 778); good side and bad side of things; shamanism; ancestor-worship and skull-cult; ancestral legends; huge figures erected on ground in connection with

the *Ngi* and *Sso* cults, also *bokung* and *elong* "bad" and "good."

Thomas (N. W.) Decorative art among the Edo-speaking peoples of Nigeria: I. Decoration of buildings. (Man, Lond., 1910, x, 65-66, 1 pl., 2 fgs.) Treats of scroll-work, concentric circles, triangles, animal figures, etc. In the extreme N. E. of Ifon, occurs a curious pattern giving a sort of "jig-saw" effect. Some of the native names of patterns are "tortoise shell," "200 mark," "palm leaf,"—but they are generally termed simply *oba*, i. e. "mark." In the Edo family (of which the Bini is the best known and most populous tribe), "there is, on the whole, a marked absence of incised plastic, or laid-on ornament."

— Pottery-making of the Edo-speaking peoples Southern Nigeria. (Ibid., 97-98, 1 pl.) Describes the various stages in the processes of manufacture at Utekon in the Bini country and at Sabongida (large pots only) in Ora. In Benin city pots are made with human figures on them. As a rule pots are more useful than ornamental.

— The incest tabu. (Ibid., 123-124.) Notes that in more than one place in Southern Nigeria (Agbede, especially), although marriage between sisters and brothers was prohibited, sexual intercourse was "exceedingly common." In the case of a man who had sexual intercourse with his mother, he was treated by her as an infant for 3 months, and the second son took his place as the eldest child. This is a most interesting example of "birth-simulation." The only kind of avoidance practiced at Agbede is between bride and bridegroom.

Thompson (R. C.) Three Bisharín folk-tales. (Ibid., 99-102.) Native texts, with translation and notes of three brief stories (Uncle teaches nephew to steal; ghou and woman (woman gets bread from ghou, who eats her children); Two brothers and ghou), told by a Bisharín boy of the Hérâno-Odeâno mountain region of the Eastern Sudan.

Torrend (J.) Likenesses of Moses' story in the Central Africa Folk-Lore. (Anthropos, St Gabriel-Mödling, 1910, v, 54-70.) Gives native texts and translations (with notes) of the tale of "Uancisa Ngoma" ("Drum you have hurt me") as told by two girls from

Siabusu's kraal on the Chikuni, N. W. Rhodesia, with versions of the same story from Chasha's village (Renje dialect) on the Nguerere river; also versions of the tale "Nseyandi" ("I do not want") from the Chikuni river region. Father T. thinks that these "saved child" tales "look notably like vestiges of Moses' story." The records of the Tonga stories were made on the phonograph and the translations are quite literal.

Tremearne (A. J. N.) Pottery in northern Nigeria. (Man, Lond., 1910, x 102-103, 3 fgs.) Describes manufactures as observed by author in 1909 at Jemaan Daroro in Nassarawa province, with additional information from the potter himself. The clay is usually moulded over an inverted pot; sometimes, however, in a hole in the ground. See Thomas (N. W.).

— Fifty Hama tales. (Folk-Lore, Lond., 1910, xxi, 199-215, 351-365.) First two sections. English versions only of 18 tales obtained in 1908-1909 from several illiterate Hausa: The spider, the hippopotamus and the elephant; The spider, the hyena and the corn; The *malari* (magician), the spider and the hyena; How the spider outwitted the snake; The snake and the dove outwit the spider; The spider has a feast; How the spider obtained a feast; The spider outwitted by the tortoise; The spider and the rubber baby; The jackal's revenge on the spider; The lion, the spider, and the hyena; The cunning spider and his bride; How spiders were reproduced; How the woman taught the spider cunning; The hyena, the scorpion and the ram; The ungrateful hyena; The girl who prevented the beast from drinking; The cunning he goat, the hyena and the lion. With the Hausa the lion is the king of beasts, but really no match for the crafty spider; the hyena is the buffoon of the animal world; the dog is not very clever; the elephant is wise; the jerboa is next to the spider in cleverness. According to the author, "many of the other tales refer to the unfaithfulness of wives, and are hardly fit for publication."

Völkerstämme (Die) im Norden Deutsch-Ostafrikas. (Globus, Brnschw., 1910, xcvi, 153-157, 7 fgs.) Résumés data in M. Weiss's *Die Völkerstämme im Norden Deutsch-Ostafrikas* (Berlin,

1910), treating of the Wahima (or Watussi), Wanjambo (Wapororo, Wahu), Waganda, Waheia, Wageia (Waka-virondo), Bakulia, Masai, Wandorobbo. In this résumé the Bakulia are considered (dwellings, clothing and ornament, weapons, circumcision, occupations, marriage, etc.).

Weeks (J. H.) Anthropological notes on the Bangala of the Upper Congo River. (J. Roy. Anthr. Inst., Lond., 1909, xxxiv, 416-459, 3 fgs.) Part II. treating of writing (message-tokens, credit-tokens, knot-counting, notch-tally), astronomy (divisions of day and night, star-names, milky way as rain-sign, eclipses, new moon, astral superstitions), arithmetic (ordinal and cardinal numerals, use of fingers in counting 1-12, toes rarely used), currency and value (brass rods), weights and measures (sleeps, position of sun, a "paddling," arms-fathom), trade (exchange of various merchandise and manufactured products between person and person, town and town, and even between districts; slave-labor; no markets and no market-places; credit, dunning, wife seized by creditor; trade language), property (land owned by men, women, children, if cleared for farms, also slaves bought or inherited; river joint-property of town for fishing purposes; money lent and borrowed; right in palm-trees by planting or inheritance; slaves held property by master's permission), inheritance, slavery, government (no great paramount chiefs; each town had its set of families and each family its *mala* or head, the eldest son; in a district usually a chief appointed by all the town to act as judge), justice and crimes (blood revenge, theft, homicide; drunkenness and madness no excuse; retaliation in kind; jury trial), organization (houses and villages; family—"those who sit around the same fire"; birth only membership of the tribe), kinship (hazy ideas of relationship, list of terms in Lutoba and Intongi), marriage (young girls and even babies betrothed, wooing and bride-gifts, polygamy when can be afforded, punishment of husband for ill-treatment, virgins rare above age of five, divorce, forbidden degrees), family (status of child depends on freedom or slavery of one or both parents, blood-brotherhood and milk-brotherhood), widows

(really none, because they become wives of the heir), morals (words for good and bad, *lau* and *bi*, have wide range of meaning; public reprobation visited upon doers of wrong acts when clumsily performed; death and disease abnormal states produced by witchcraft and fetishes of enemies; adultery a personal injury), sexual relations (free access from early age to puberty, after that restrictions upon girls; illegitimate children; masturbation; bestiality; sodomy common), death and burial (causes of death; decoration of bodies of important persons; coffins often made out of old canoes; mourning rags; three kinds of graves; slave-killing in former times; funeral rites; treatment of suicides, personal ornaments (painting and decking out of pregnant woman), metallurgy (social position of smith high; fire not to be polluted); fire (new fire, extinguishing fire); food (mud-eating; European salt avoided); cannibalism; narcotics (sugar-cane wine); hunting and fishing.

Werner (A.) Some recent linguistic publications. (J. Afric. Soc., Lond., 1910, 289-310.) Reviews and critiques of Edgar's *A Grammar of the Gbari Language*, etc., Chatelain's *Thonga Pocket Dictionary*, Steane's *Kleine Fullah-Grammatik*, Kotz's *Grammatik des Chasu*, Raum's *Versuch einer Grammatik der Dschagga-Sprache (Moschi-Dialekt)*, Meinhof's *Die Sprachen des dunklen Weltteils*, Brockelmann's *Précis de Linguistique Sémitique*, etc. Recent progress in the classification of African languages is noted. The similarity in grammatical structure between the members the "Bantu family" is striking, even where great difference in vocabulary exists. The "Negro group" may represent an earlier stage of development than Bantu. Meinhof believes that "Bushman is built upon a monosyllabic basis, and belongs to the Sudanese family."

Wiedemann (A.) Ägyptische Religion 1906-1909. (A. f. Religsw., Lpzg., 1910, XIII, 344-372.) Reviews and critiques of works by Naville, Erman, Amélineau, Petrie, Foucart, etc., on general topics; Schneider (ancient Egyptian culture and ideas); Massey (Hamitic origin of Egyptian, Aryan and Semitic mythology and religion); Issleib, Meyer, Jeremias (Egyptian and Jewish religions); Daressy, Weill, v.

- Bissing, Davies, Baertsch, Naville, Loret, etc., dealing with special deities, ideas of monotheism, etc.; Mader, Otto, on cults and priesthood; Sethe, Lacau, Pierret, Davis, Loret, etc. (Osiris and related topics); Meyer, Moret, Schäfer, Garstang, Pieper, Newberry, etc., on graves, grave-gifts, amulets, magic, etc.
- Witte (A.)** Zur Trommelsprache bei den Ewe-Leuten. (Anthropos, St Gabriel-Mödling, 1910, v, 50-53, 1 pl.) Describes briefly the drum-language of the Ewe (borrowed from the Ashanti; the phrases belong to the Tshi dialect) with seven specimen sentences. The key-note is "drum as you speak"; long syllables are struck long, short short; on the "male" drum with the right hand, high tones on the "female" drum with the left hand lower. Only a few individuals in each village know the "drum language." The "drum language" is a sentence-language, not a mere collection of conventional signals.
- Work (M. N.)** African agriculture. I. Its origin and early history. (So. Wkman., Hampton, Va., 1910, XXXIX, 615-618.) Treats of legends dealing with the origin of agriculture (Fjort attribute its origin to children; Swahile story of tobacco; Fjort and other legends of Earth as mother of all things), prayers and devices for rain, ceremonies connected with the harvesting of crops, sacrifices to harvest deity, festivals of "the new yam," etc. Agriculture is very ancient among the Africans and widespread over the continent; agricultural implements are few and simple.
- ASIA
- Abdullah (S.) et (Macier (F.))** Études sur la miniature arménienne. (Rev. des Ét. Ethnogr. et Sociol., Paris, 1909, II, 280-302, 345-366, 5 pl., 15 fgs.) Treats of Armenian miniature as represented in the Indjudjian Ms., of the 17th century (1683), now in the collection of M. Indjudjian of Paris (it came from Sivas, the ancient Sebaste, in Asia Minor). The Ms. is an *aismavurkh*, containing the lives of the saints (Armenian; Greek; Latin up to the 6th century; Syrian), the greater part being Greek and the martyrology reaching to the 10th century,—to all this are added the lives of St Nerses Chnorhali and St. Nerses Lambronatsi, of the 12th century. The chief types represented in the miniatures are described with some detail. Some Armenian Mss., prior to 1000 A. D. are listed and briefly considered on pages 292-297. The rest of the first article deals with the miniaturists and the schools of miniature. The second article gives a list of ancient convents and illuminators who have worked in them; also (pp. 347-364) a chronological list, from 1019 A.D. to 1795 A.D., of known illuminators, etc. The Indjudjian *aismavurkh* is "a perfect type of the Armenian illuminated Ms."
- Aus Kurdistan.** (Globus, Brnshchw., 1910, xcvii, 366-368.) Résumés data in Capt. B. Dickson's account of his travels in the parts of Kurdistan lying east of the Tigris, in the *Geographical Journal* (Vol. XXXV., 357-379). Physical character (a "Semitic" type is marked in the south), tribal divisions, village, agriculture, manners and customs, religion, family-life, of the Kurds and "Assyrians," etc.
- Aziz (P.)** Della differenza fra la grammatica e scrittura araba e la grammatica e scrittura siriana. (Anthropos, St Gabriel-Mödling, 1910, v, 444-453.) This Italian translation from Arabic is an extract (6th session) from the debate between Elia Bar-scina, Nestorian Bishop of Nisibi, Mesopotamia, and the Vizir Abi Alkasim Al-husein ibn Ali Almagribi, on the difference between Arabic and Syriac grammar and writing, from a book left by the Bishop. The Bishop maintains the superiority of Syriac and the greater beauty, exactness, and utility of Syriac writing as compared with Arabic.
- Babylonian legal and business documents.** (Rec. of Past, Wash., 1910, ix, 84-88, 6 fgs.) Notes and extracts from the Babylonian documents published by the University of Pennsylvania,—*Babylonian Expedition*, Vol. VI, Pt. 2.
- Bade (W. F.)** A Semitic discovery in Rome. (Amer. Antiq., Salem, Mass., 1910, XXXII, 115-117.) Notes on excavation of the second Syrian temple (beginning of 4th century A.D.) on the Janiculum, "devoted to the worship of a Syrian Baal, in one of the composite forms which foreign cults usually assumed in a Roman environment."
- Baron Budberg (R.)** Aus der Mand-

- schurei. Die Chunchudzen. (Globus, Brnschw., 1910, xcvii, 149-153, 168-173, 2 fgs.) Treats of the Chunchudzes ("red beards"), robber-bands or "cossacks," of the northern frontier of the Chinese empire, their depredations, the Chinese efforts at repression, methods of punishment (torture, beating, fettering of various sorts, beheading, strangling), with details of an execution, etc.
- Chinesische Prostitution. (Ibid., 317-319.) Treats of prostitutes in China, their origin, distribution, conditions of life, etc. Prostitutes by free will and for their own "benefit" are very few. The chief source is the sale of children by their parents in times of need, etc. They are closely connected with public houses and the stage. Prostitution is really not so wide-spread in China as in Europe and is most prevalent (as are sexual diseases) in places open to international trade. The large Chinese brothels resemble the "Tingeltangel" of Germany.
- Zur Charakteristik chinesischen Seelenlebens. (Ibid., 1910, xcvi, 111-113.) Notes on psychology of the Chinese: Confucianism as satisfactory substitute for religious system, crime and its causes (due in part to lack of consolatory faith), paralyzing effect of schools, toleration (remarkable), folklore, folk-medicine, ancestor-cult.
- Becker** (C.) Die Nongkrem-Puja in den Khasi-Bergen, Assam. (Anthropos, St Gabriel-Mödling, 1909, iv, 892-902, 5 pl.) Treats of the great yearly ceremony of *Nongkrem-Puja*, or goat-killing of the Khasis of Nongkrem in the mountains near Shillong. The preparations, sacrificial, ceremony itself, and the festival afterwards are described with some detail. The religious and social ideas and customs of the matriarchal Khasis are revealed in this great rite, which is usually celebrated in May.
- Bertrand de Chazand** (—) La mission de Lacoste dans la Mongolie septentrionale. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., 1, 127-133.) Notes on the de Lacoste expedition of 1909 in northern Mongolia. Ourga (the Lama city, of "the living God"), ruins of Karakorum in the valley of the Orkhon, Ouliasontai, Kobdo, etc. At Ourga anthropometric measurements were taken in detail of 80 Mongols. In the discussion, M. Deniker cited the Mongol-Kalmuck proverb "Ears are deceitful, eyes truthful."
- Bhutan** (Globus, Brnschw., 1910, xcvii, 98.) Brief résumé of article by J. C. White in the *Geographical Journal* for January, 1910. W. finds among the better classes of the Bhutanese 3 different types (a broad-, pleasant-faced, "rather French in character"; a "Semitic"; an oval- and fine-faced).
- Boerschmann** (E.) Architektur- und Kulturstudien in China. (Ztschr. f. Ethnol., Berlin, 1910, xlii, 390-426, 23 fgs.) Gives results of author's investigations in 1906-1909 (14 Chinese provinces were visited). Notes on Chinese wall, palaces, and temples, flux of Chinese population, classes of society, seclusion, philosophy of Laotze, Chinese and Buddhist conception of universe, diagrams, temple of heaven in Peking, pagodas, temple of T'ai-shan in Shantung, Confucius temple in Wan hsien in Szech'uan, dragon-figures, plans of Chinese cities, holy mountains (5 old Chinese: T'ai-shan, 'Hengshan, 'Huashan, Sungshan, 'Hengshan; and 4 Buddhist), rock and cave temples (the sign for *spirit* is composed of those for *man* and *mountain*), family-graves and their characteristic architecture, altars, ancestor worship and cult of the dead, etc. Chinese basal ideals are the vastness and unity of conceptions, fundamental male and female forces in universe, 8 diagrams (rhythm and harmony), unity of man with nature.
- Burlingame** (E. W.) Buddhaghosa's Dhammapada Commentary, and the titles of its three hundred and ten stories together with an Index thereto, and an Analysis of Vaggas I-IV. (Proc. Amer. Acad. Arts and Sciences, 1910, xlv, 467-550.) Brief analyses are given of 14 stories in Bk. I, 9 in Bk. II, 9 in Bk. III, and 12 in Bk. IV.
- Burne** (C. S.) Occult powers of healing in the Panjab. (Folk-Lore, Lond., 1910, xxi, 313-334.) Based on data collected by H. A. Rose. Treats of cure by touch or contact (direct and indirect) with certain persons (fishermen, *Jats*, Brahmins, fakirs, "descendants of the Prophet"), special healings by touch, healings by contact with the tombs of saints, shrines, etc., drinking the water of sacred wells, going into

- sacred groves, cures by breathing on the patient, cures by voice, charms, incantations, formulas, amulets, cures by combined virtues of healer and words (specimen incantations for bites of snakes and stings of scorpions, pp. 329-331), written charms, etc. In much of the folk-medicine of the Panjab the sympathetic or symbolic rite is secondary, the essential element of magic being "the occult power (the 'virtue,' the *mana*) of the wonder-worker, or of the words or materials (plants, water and so on) used by the 'cunning man.'"
- Cadière (L.)** Sur quelques faits religieux ou magiques observés pendant une épidémie de choléra en Annam. (*Anthropos*, St Gabriel-Mödling, 1910, v, 519-528.) First section of account of Annamese superstitions and religious ideas and practices in time of a cholera epidemic (supplication to Heaven, vows, offerings to dead, cult of the spirit of a boundary-stone, etc.) and discussion of the data.
- Chémali (B.)** Naissance et premier âge au Liban. (*Ibid.*, 734-747, 3 pl.) First part of account of the ideas and practices of the people of the region of Lebanon (Syria) concerning birth and childhood. Sterility and conception (sterility a dishonor, diet of pregnant woman, divination for birth of son; pregnant woman fecundates fruit-trees), birth (mid-wife, ceremonies, son preferred), cradle, naming the child (lucky and unlucky names), suckling, sanitary and curative procedures, superstitious practices (evils due to bachelors, old maids, menstruating women; evil eye; dentition, dreams, good and bad auguries), amulets, etc.
- Crawshaw (A.)** An Armenian household. (*Oxf. & Cambr. Rev.*, Lond., 1909, no. 7, 61-65.) Treats chiefly of bridal chamber and contents in house of banker in a town of Asia Minor.
- Dahmen (F.)** The Kunnnavans or Mannadis, a hill-tribe of the Palnis, South India. (*Anthropos*, St Gabriel-Mödling, 1910, v, 320-327, 2 fgs., 4 pl.) Treats of caste subdivisions, villages (usually in some deep, broad valley), houses (like those of the plains,) diet (chiefly vegetarian; animal food rare and reserved for feasts; Sinna Kunnnavans eat rat-snake and short jackal), dress (that of women only calls for special notice), occupation (agriculture chiefly, both sexes), cattle, village officials (each village has its chief, with his *mandiri* or "minister," i. e., helper), village assemblies, religion (greatly resembles that of plains; Subramaniyan and Puleiyar, sons of Siva, chief objects of worship; temples), origin-legend, marriage and marriage-rites (every man has claim to paternal aunt's daughter; child-marriage, polygamy, marriage-ceremony, bride-price, pouring of water, tying of the *tali* or neck-jewel, divorce easy and common, door-post marriage,—leads to prostitution), etc. Most of Father D.'s data relate to Periya Kunnnavans whom the Jesuit missionaries are now seeking to evangelize.
- Daniel (C.)** Armenische Märchen. (*Z. d. Ver. f. Volksk.*, Berlin, 1910, xx, 74-78, 323-326.) German texts only of 5 Armenian tales (recorded in Constantinople from a youth of Agn on the Euphrates, who heard them from his grandmother: The imprisoned boy, The horse of Kaimakam (pp. 74-76), The boy with the golden hair (pp. 76-78), the wise magician (pp. 323-325), The covetous man. The first is the "Dreamseer" in Chalatianz's collection of Armenian tales and legends; the second belongs with Grimm's "De Gaudeif un sien Meester"; the third with "Grindkopf" and the fourth with "Doktor Allwissend."
- Dirr (A.)** Fünfundzwanzig georgische Volkslieder. (*Anthropos*, St Gabriel-Mödling, 1910, v, 483-512.) Gives native text, translation, and music of 25 Georgian folk-songs selected from publications of J. G. Kargaretheli (1899) and D. Araqischwili (1905), the collection of the latter having been intended for the public schools of Tiflis and Kutais. Georgian folk-songs include "table-songs," love-songs (very numerous), harvest-songs, etc., work-songs, lullabies, etc., the characteristics of which are briefly noted. In the 25 songs the Gurians, Mingrelians, Kartvelians, Kachetians, Imerians, etc., are represented.
- Dodd (Isabel F.)** An ancient capital. (*Nat. Geogr. Mag.*, Wash., 1910, xxi, 111-124, 11 fgs.) Treats of the ruins and sculptures of Boghaz Keouy, a modern Turkish village in northern Cappadocia, but in the 16th and 15th centuries B. C. a great fortified city

of the Hittites. The Hittite double-eagle, figure of Amazon, pictured rocks (two galleries with remarkable series of figures), secret passages and tunnels, cuneiform clay tablets (still undeciphered),—some in Hittite, some in Assyrian, but no bilinguals are considered. According to Prof. D., "Assyrian cuneiform claimed more importance and a greater vogue than did Latin, since for 3000 years and more it was the language of commerce and literature among all the civilized nations of the world."

Forder (A.) Excavated Jericho. (Rec. of Past, Wash., 1910, IX, 202-207, 5 fgs.) Notes on the hovels of sundried bricks, remains of a small citadel, Canaanitish wall (possibly the original wall of the city), pottery, primitive hand-mills, door-hinges, skeletons under foundations, etc.

Forrest (G.) The land of the cross-bow. (Nat. Geogr. Mag., Wash., 1910, XXI, 132-156, 16 fgs.) Treats of the Upper Salwin basin in Burma, from whence the Lissoo race are thought to have spread N. E., E., and S. over Yunnan and parts of N. W. Szechuan,—the cross-bow, with poisoned arrows, is their characteristic weapon. Contains notes on women's ornaments, rope-bridges, cross-bow and its use, Lissoo character, food (rice a luxury, wild-honey staple), houses, etc.

Franke (O.) Die religionswissenschaftliche Literatur über China seit 1900. (A. f. Religsw., Lpzg., 1910, XIII, 111-152.) Résumés and critiques of publications on Chinese religion. The works of J. J. M. de Groot, Dvůrák, Parker, Grube, Giles, Heigl on Chinese religions in general, and Courant (Corean), Finot (Chams), Gilhodes (Kachins); Courant (monotheism), Chavannes (sun-god), Farjanel (ancestor-worship, imperial cult), Havret ("heaven-lord"); Tschepé (cult-places and sanctuaries of Confucius, etc.), Moule (Confucian sacrifice, musical instruments); Haden, Edkins, Hattori (Shuncius); MacLagan, Kingsmill, Tsussaint, Hartmann, Ular, Hey-singer, Giles, Suzuki and Carsus, Fajenel, on Taoism and Lao Tze; Parker, Watter Chavannes, Huber, Takakusu, Suzuki, Richard, Carus, Pelliot, Laufer (on Uigur Buddhistic literature) Franke, on Buddhism, etc.; Grünwedel, Laufer, on Lamaism; Williams,

Magel, Macgowan, Grube, Stenz, Box, Walshe, Dols, Volpert, Carus, Betts (Miaotse), on folk-religion and folk-lore; Müller, v. le Coq, Bonin, Havret, Tobar, Pelliot, Laufer, on foreign religions (Māññism, Manichaeism Nestorianism, Judaism, etc.) in ancient China.

Friedländer (I.) Zur Geschichte der Chadhirlegende. (Ibid., 92-110.) Treats of the origin of the Chadhir legend, name (Al-Chadir, "the green one," the sea-demon into whom the cook of Alexander the Great was changed), the relationship of the tale (*Pseudo-Kallisthenes*, rabbinic legends of Elijah, the Koran; Christian traditions; Oriental, particularly South-Arabian and Abyssinian, identification of Chadhir with Melchisedek; genealogies of Chadhir; relationship to Messianic legends and ideas; identification with St George and with the Wandering Jew).

— Alexanders Zug nach dem Lebensquelle und die Chadhirlegende. (Ibid., 161-246.) Treats in detail the march of Alexander the Great in search of the fountain of life (the fountain episode occurs in his letter to his mother Olympias and his teacher Aristotle) and the legend of Chadhir. The *Pseudo-Kallisthenes* (the work from which Alexander-legends of all times and lands have borrowed; here the fountain-march legend appears for the first time), the Talmud (the Babylonian Talmud enlivens the legend with a tale of his finding of Paradise), the so-called *Homily* of the Syrian bishop, Jacob Sarūg (d. 521 A.D.; this is a metrical version of the Syrian Alexander legend, which arose ca. 514-515 B. C.), the Koran (cf. Sura 18, verses 59-63 and verses 82 ff., where borrowings from the Syrian legend have taken place), Chadhir and the cook of Alexander, etc., are discussed. According to F., "the Syrian form of the legend of the fountain of life is the bridge that unites not only the legend of the *Pseudo-Kallisthenes* but also the Glaukos legend with the Mohammed Chadhir-idea" (p. 237). In the gradual expulsion of the heathen elements of the fountain of life legend the Glaukos-Chadhir sea-demon lost his identity and was almost forgotten. Later he is raised from the humble position of cook or servant of Alexander

- and becomes his vizir, and gradually overshadows the great Macedonian himself, and so assumes an integral rôle in the oriental Alexander-legends.
- Gaudin (P.) et Regnault (F.)** Une paire de lunettes antiques. (Bull. Soc. d'Anthr. de Paris, 1910, VI^e s., I, 7-8, 1 fg.) Brief description of an ancient pair of glasses of the double-monocle type from the excavations at Smyrna. They probably are intrusive and not really "ancient."
- Gilbert (O.)** Spekulation und Volksglaube in der ionischen Philosophie. (A. f. Religsw., Lpzg., 1910, XIII, 306-332.) Treats of speculation and folk-belief in the Ionic philosophy. Pantheism and monism, cosmogonic ideas, conceptions of deity (particularly in Heraclitus. G. concludes that "the Ionic doctrine of deity and of deities was not a break with folk-belief, but an attempt to comprehend and base this more firmly."
- Gilhodes (C.)** La culture matérielle des Katchins, Birmanie. (Anthropos, St Gabriel-Mödling, 1910, v, 615-634.) Treats of habitat, tribal and social divisions (5 principal families; 2 classes (*Du ni*, seigneurs, and *Tarat ni*, commoners), origin (from North, probably some part of Tibet; origin-legend), physical characters, clothing and ornament, head-dress, food (women cook, but sometimes men and even children; 3 meals a day; meat favorite), drink (water chiefly; also *phye* or beer, and brandy obtained from Chinese and Shans), tobacco (chewed; a few men smoke; no snuffing; betel), opium (use widespread), travel and hospitality, dwellings (form, construction, site, house-festival, decoration, furnishing, barns, etc.), disposition of village, fire (bamboo-friction; fire-place in center of each chief room; exorcism of the *nat* of fire and legend of its origin), etc.
- Goldstein (—)** Gibt es einen Berg Ararat? (Globus, Brnschw., 1910, xcvi, 190-191.) Points out that in Hebrew *Ararat* refers to a region or country not a mountain, and questions Sven Hedin's recent use of the term "Mt Ararat."
- Grimme (H.)** Über einige unbegründete Vorwürfe des Korans gegen die Juden Jathribs. (Anthropos, St Gabriel-Mödling, 1910, v, 529-533.) Discusses Sura 4.48 and Sura 2.98 of the Koran in which the Jews are rebuked. The three phrases objected to by the Prophet are harmless dialectic forms due to the Aramaic influence on Arabic spoken by the Jews of Jathrib. No religious offence on their part is connoted by these passages in the Koran.
- Grünwedel (—)** Die archäologischen Ergebnisse der dritten Turfan-Expedition. (Z. f. Ethnol., Berlin, 1909, xli, 891-917, 22 fg.) Résumés des archeological results of the third Turfan expedition 1904-1906. The various styles of sculpture, etc. (Gandhâra, "horsesmen with long swords," older Turkish, later Turkish, Lamaistic), are described and the chief examples discussed, as represented in the temples, caves, etc. At Turfan the intellectual atmosphere is full of care of "death and devil," while around Kutsha the thing sought after is salvation and the exercise of transcendent virtue. Remarkable is the poor material underneath these gilded pictures. Wonderful effects were produced in this way. But decay and destruction have also been easy and one can find a basket-cover that was once a Buddha's halo.
- Haas (H.)** Religion der Japaner 1905-1908. (A. f. Religsw., Lpzg., 1910, XIII, 373-397.) Reviews and critiques of works on Shintoism, Buddhism, Confucianism. Publications of Wenckernstern (bibliography); Lange, Florenz, Aston, Revon, all treating of Shintoism; Hackmann, Haas, Lloyd, Suzuki, dealing with Buddhistic themes; Inouye, Lloyd, Knox, etc., on Confucianism and Philosophy.
- Harris (E. L.)** The American Excavations at Sardes. (Rec. of Past, Wash., 1910, ix, 278, 2 fgs.) Note on excavations of April-June, 1910. Probable temple of Cybele discovered; also one of three or four known Lydian tablets; golden trinkets and pottery from the tombs, etc.
- Hartmann (R.)** Damaskus. Lage und Bild einer orientalischen Grossstadt. (Globus, Brnschw., 1910, xcvi, 303-305.) Briefly describes Damascus, situation, plan, building, etc.
- Hervé (G.)** Le Chinois Tchong-A-Sam à Paris. Note et rapport inédits de L.-F. Jauffret et de Le Blond à la Société des Observateurs de l'Homme, an VIII. (Bull. Soc. d'Anthr. de Paris 1909, v^e s., x, 171-179, 2 fgs.) Publishes with notes the reports of Jauffret and Le Blond on Tchong-A-Sam,

- a young Chinaman in Paris in 1800, having been brought to Bordeaux as a prisoner from a captured English vessel. He was not the first Chinaman seen in France. The presence of one Chin-Fo-Tsung is noted in 1687 and one named Hoang married and died in Paris, 1716.
- Higgins** (F. C.) A Chinese bronze tablet of the Sung dynasty. (Amer. Antiq., Salem, Mass., 1910, XXXII, 41-44.) Describes, with translation of inscription (ca. 976 A. D.), a tablet in the possession of Mr D. Proskey of New York. The text is in "seal" characters, and refers to the erection of a memorial urn to the Emperor Tai Tsung.
- Hodson** (T. C.) Some Nāga customs and superstitions. (Folk-Lore, Lond., 1910, XXI, 296-312.) Treats of "men's houses," eschatological beliefs, cleavage by sex in this world and the next, tabu of flesh of male animals to unmarried girls, treatment of children up to puberty, tattooing as a pre-nuptial or quasi-initiatory rite, head-hunting, tests of physical and mental strength, distinctions made between the married and the unmarried; "before and after marriage," *gennas* or communal rites with special food-tabus, birth-*gennas* (pp. 308-312).
- Hoogers** (J.) Théorie et pratique de la piété filiale chez les Chinois. (Anthropos, St Gabriel-Mödling, 1910, v, 1-15, 688-702, 4 pl., 2 fgs.) Treats of filial piety in theory and practice among the Chinese. At pages 604-702 are given a translation (and reproduction of illustrations) of the little book on *The 24 traits of filial piety*. Chinese practice of filial piety is "external rather than spontaneous." The theory is an apotheosis of the parents.
- Hubert** (H.) L'origine des Aryens. À propos des fouilles américaines au Turkestan. (L'Anthropologie, Paris, 1910, XXI, 519-528, 15 fgs.) Based on R. Pumpelly's *Exploration in Turkestan: Expedition of 1904. Prehistoric Civilizations of Anau, etc.* (Washington, 1908, 2 vols.). Treats of the pottery of Anau. H. is of opinion that the cradle of Aryan civilization was in Asia and perhaps south of Turkestan.
- Huntington** (E.) The fringe of verdure around Asia Minor. (Nat. Geogr. Mag., Wash., 1910, XXI, 761-775, 15 fgs.) Contains notes on the region and people of Girmeh, Kuzzililar, Adana, etc.
- The illustrations are of ethnologic interest.
- Junor** (K. E.) Curious and characteristic customs of China. (Ibid., 791-806, 8 fgs.) Treats of great forces of life (belief in an omnipotent force, not always a person); deep sense of retribution, inevitable for all men; reverence; sense of filial obligation; form of government (an imperial democracy); literature (scholars rule; the "superior man" corresponds to our "good man"); dignity of correspondence; position of the sexes (woman degraded); etiquette of the table; Orient and Occident; delicacies of the table; inventions and artistic and industrial skill; view of the foreigner; ancestral worship and fear of devils; the logic of the Chinaman and his spirit zone; driving out devils; power of money; exalted ideas embodied in proverbs.
- Karutz** (R.) Von kirgisischer Hochzeit und Ehe auf Mangyschak. (Globus, Brnschw., 1910, XCVII, 37-43, 9 fgs.) Based on information obtained in 1909 from an intelligent Kirghiz of Alexander fort, named Ura, and adds to the information in Pallas, Radloff, Schwarz, Lansdell, etc. The Kirghiz wedding really consists of seven "weddings," or ceremonies of a festal sort. The present ritual and other performances are a mixture of old customs and new additions,—unmistakable relics of bride-theft with compromises of a more peaceful epoch, regulations of patriarchal strictness with the lax concessions of decaying customs. Although polygamy is allowed half the Kirghiz are content with one wife; the rest with not more than two.
- Kasi** (M. M. D.) Der Kurdenstamm Manggur. (Ibid., 1910, XCVIII, 213-215, 2 fgs.) Notes on the Kurdish tribe Manggur, south of Saudshbulagh towards the Wesneh mts. Chief, history, nomadism, fighting, duels, religion (all Sunnites), etc.
- Ketkar** (S. V.) Inaccurate anthropologic data regarding India. (Amer. Anthrop., Wash., 1910, N. S., XII, 133-134.)
- King** (L. W.) Transcaspian archeology. (Nature, Lond., 1910, LXXXIII, 157-159, 3 fgs.) Résumés R. Pumpelly's *Explorations in Turkestan: Expedition of 1904. Prehistoric Civilization of Anau* (Wash., 1908). K. regards P.'s suggestion of such dates as 8000 B. C.

for the beginning of the Neolithic settlement at North Kurgan as "wholly fanciful."

Kohlbach (B.) Spuren der Tätowierung im Judentum. (Globus, Brnschw., 1910, xcvi, 237-241.) Cites evidence as to the former practice of tattooing among the Jews. According to Dr K., "the *tefillin* (phylacteries) are the most important residuum of former tattooing among the Jews"; the blood-sign was probably tattooed on the forehead and right arm of the first born son, at the time of the Exodus, etc. In the blood-signs on the door-posts, the *mesusah*, we have the transference of the tattooing to the dwelling.

Kohler (K.) Seltsame Vorstellungen und Bräuche in der biblischen und rabbinischen Literatur. Ein Beitrag zur vergleichenden Sagenkunde. (A. f. Religsw., Lpzg., 1910, xiii, 75-84.) Treats of the significance of Job, 5. 23 ("stones of the field," etc.), where the mandragora-root seems to be referred to, and not, as some have thought, a semi-human creature; certain customs and ceremonials (symbolic of re-birth or renewal of life) performed among the Jews on occasion of the return of one long absent, etc.; marking with blood and the phylacteries (the blood-sign belonged to persons and houses in ancient Jewish times; like the phylacteries they have developed from amulets for the body and for the house). See also p. 84.

Langenegger (F.) Die Grabesmoscheen der Schi'iten in Iraq. (Globus, Brnschw., 1910, xcvi, 231-237, 5 fgs.) Describes the grave-mosques of the Shiite Mohammedans in Iraq (Babylonia)—the sanctuary of the Mahdi at Samarra on the Tigris, the grave-mosques of Kazimejin (near Bagdad), of Hussejin near Kurbela, of Ali in Meshed Nedjef, etc. The architecture of these mosques resembles most that of Persian structures of a like sort. The cemetery of the Shiites near Bagdad is also described.

Lannelongue (M.) Une fonction supplémentaire du pied dans la race jaune. (C. R. Acad. d. Sciences, Paris, 1910, CL, 503-507.) Treats of use of foot as a prehensile organ among the peoples of the yellow race (Chinese, Japanese, etc.). Objects are easily picked up by the toes. Position of feet in sitting,—several varieties. Boatmen "steer

with hands and row with feet." Special adaptation of foot for diverse uses,— "mice caught alive."

Lauffer (B.) Zur kulturhistorischen Stellung der chinesischen Provinz Shansi. (Anthropos, St Gabriel-Mödling, 1910, v, 181-203.) Gives results of observations during a journey from T'ai-Yüan to Hsi-an in February, 1909. The peculiar character of the culture-zone of Shansi is pointed out and the need emphasized of the study of "the geographical differentiations of all phenomena of culture" in China. Of the folk in China the most important class for the ethnographer is the peasant, the laborer and workman. L. treats in some detail the peasant-house of Shansi (construction, ornament, etc.,—the "soul" of the Chinese house is not the hearth but the roof), village-arrangement, etc. The Chinese house has been decentralized from time immemorial. It also illustrates well "the non-identity of culture and psyche"; the impossibility of applying to China the European "genetic" successions of stone, bronze, iron, etc., is also indicated. In the great car of Shansi is to be seen the primitive type of the Chinese wagon. Modern China is built up on two culture-zones, North and South. The North (e. g. Shansi) represents the older, Chinese culture proper (under strong Siberian and Central Asiatic influences); the South largely non-Chinese (and under S. E. Asiatic influences). Shansi exemplifies a culture-zone created by local differentiations and foreign historic influences in combination.

Laurentii (I.) Der persische Bauer. (Globus, Brnschw., 1910, xcvi, 62-63.) Notes on the Persian farmer. In Persia, agriculture is the basis of everything. The life of the Persian peasant needs to be made freer.

Leclère (A.) Le Zodiaque Camodgien. (Rev. des Ét. Ethnogr. et Sociol., Paris, 1909, II, 159-174, 1 pl., 4 fgs.) Describes in detail the Cambodian zodiac (the 12 *tevodas* of the little cycle, the signs of the 12 years of the little cycle, the 12 signs of the solar zodiac, the circle of the 27 signs of the lunar zodiac, the signs of the 12 months, etc.). L. thinks that the Graeco-Egyptian zodiac may have been brought to India by the successors of the generals

of Alexander; the Hindu zodiac was in Cambodia in the 9th century, A. D.

— L'Almanach Cambodgien et son calendrier pour 1907-1908. (Ibid., 367-373.) Treats of the Cambodian almanac and calendar for 1907-1908, "the year of the serpent, the ninth of the little cycle," with translation of the Cambodian original.

Legendre (A. F.) *Far West Chinois. Kientchang. Les Lolos.* (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 185-205, 7 fgs.) Based on personal observation, etc., of the Lolos of western China, 1907-1909. Treats of habitat, dwellings, furniture, utensils, etc.; weaving of woolen garments and making of "rain-coat"; physical and moral characters (vigorous and healthy; would make perfect soldiers if they had perseverance; vendettas; slavery mild; altruistic towards feeble, women, child, aged, etc.; honest); family, clan, tribe (family independent, education merely physical, male descent, clan-exogamy, feudalism, 3 castes; ordinary theft within clan does not exist; intertribal and inter-clan robberies; murder by member of another tribe causes war; products of soil belong to cultivator and not to clan-chief); religious ideas (belief in good and bad spirits, the latter only being supplicated by shamans, never by the party interested; augury by scapulum of goat or sheep; traditions (origin-myths, first man fell from sky; deluge-legend,—Sifan, Lolos, and Chinese descended from 3 sons of brother and sister who escaped flood in wooden chest), funeral rites (cult of dead not known before meeting Chinese), etc. At pages 199-204 are notes on utensils (no pottery of Lolo origin), currency (none of Lolo provenance), weights and measures, clothing, trades and professions, fire-making, modesty (highly developed); p. 204, translation of Lolo wedding-song. The Lolos are not a compact nation, only one in process of formation.

— *Les Lolos. Étude anthropologique.* (Ibid., 1910, vi^e s.t., 77-94, 3 pl. Gives details of anthropometric measurements and descriptions of 19 Lolos of the upper valley of the Kien Tch'ang, on the river Ngan Ning (hunters and shepherds, now become agriculturists, after the devastation of their forests, an art taught them by the Chinese; the latter are also

responsible for the ravages of alcohol among them). These Lolos tend to subbrachycephaly or mesaticephaly (brachycephalic 1, sub-brachycephalic 9, mesaticephalic 7, sub-dolichocephalic 2; average 80.2); stature ranges from 1,560 to 1,780 mm., average 1,684; color of skin close to brunette white, when not bronzed by wind and sun; eye-color chestnut 3.1; the fore-arm is well-developed. Besides the Lolos of fine stature, there are to be found among them (outside of Chinese *mélis*) two other types: *a*) a rare, markedly negroid type, but with rosy tint of face and bronzed color of skin; *b*) a type resembling *a*. Of these two types, both small statured (1,500-1,600 mm.) Dr L. considers *a* to represent the original inhabitants of the southwestern region of China, while *b* is more allied to the Negro. Evidently, a good deal of race-mixture has occurred in the Lolo country.

v. Löwis (A.) *Eine Umformung der Gregoriuslegende im Kaukasus.* (Z. d. V. f. Volksk., Berlin, 1910, xx, 45-56.) Gives German text of "The Wanderer out of the river," a variant (probably told by an Armenian) from Transcaucasia, of the Gregorius legend of the "Story of the good Sinner." Variations from the Latin version occur in the absence largely of personal and place names, elimination of unnecessary detail, subordinate personages, elimination of specifically Christian items, smoothing away of individual characteristics, incorporation of certain *märchen*-traits.

Marie de St Élie (A.) *Le culte rendu par les Musulmans aux sandales de Mahomet.* (Anthropos, St Gabriel-Mödling, 1910, v, 363-366, 2 pl.) Reproduces, with translation, etc., two leaves, obtained with difficulty at Damascus, the first entitled "Description of the Sandals of the Prophet, etc."; the second represents one sandal only. The figure of the Prophet's sandal is a talisman against evil, etc. The amount of arabesquing around the sandals indicates the respect, love, and veneration in which these relics are held.

M. Aurel Stein's jüngste Forschungen in Innerasien. (Globus, Brnschw., 1910, xcvi, 59-62, 74-77.) Résumés Dr Stein's explorations of 1906-1908 in Kashgar, ruins of Tatis (Graeco-

Buddhistic art), Khadalik (Mss. in Sanskrit, Chinese and "Khotanese, unknown tongue," many wooden tablets in these and some in Tibetan), ruins in the oasis of Nija (tablets in Hindu, etc.; from numerous houses explored), Tcharklik, Lopnor (here as elsewhere many Kharoshti documents), ruins of boundary-fortifications (from Anhsi on), "Caves of the thousand Buddhas" (sculptural art testifies to relations of India and China during the period of flourishing of Chinese Buddhism),—in this oasis Dr S. discovered many manuscripts, pictures, etc., of which he was able to obtain a goodly number from the priest of the temple. In the ruins of an old boundary fort on the Masartag hill, west of the Jurunkash, a considerable number of documents (Mss. and tablets) were also found.

Meissner (B.) *Mondfinsternisse im Volksglauben der antiken und modernen Babylonier.* (Mitt. d. schles. Ges. f. Volksk., Breslau, 1909 XI, 113-119.) Compares the idea of the eclipse of the moon being due to its oppression by evil spirits, found in the ancient Babylonian records (cited on pages 116-117), with the same idea reported by Layard of the natives of this region and confirmed by M. on the spot in 1899-1900. The author considers the modern Arabian account to have been borrowed from the Babylonian original.

— *Luftfahren im alten Orient.* (Ibid., 1910, XII, 40-47.) Treats of legends and stories of flying in the ancient Orient. The descent and ascent of deities, the flight of the soul (in Parsee and Jewish religion), the "taking up" of Enoch, Elijah, the ascension of Christ, flying by means of wings or on birds (chiefly eagles), etc. At pages 42-43 is given the description of the flight of the hero Etana, from an ancient Babylonian legend. The tale of the bird-chariot of Alexander the Great (in the *Pseudo-Kallisthenes*), the story of the achievement of Achiqar, the wise minister of Sanherib (used by Maximus Planudes and known to the author of the book of Tobit), etc., are considered.

Michow (H.) *Zur Geschichte der Bekanntheit mit Sibirien vor Jermak.* Alte russische Erzählung "Über die unbekannten Völker der Ostgend." (Mitt. d. Anthropol. Ges. in Wien, 1910,

XL, 1-21, 14 fgs., 2 maps.) Treats, after Anutschin, the relations of European Russia with Siberia before the time of Jermak, with special reference to a Russian account belonging to the 15th century ("On the unknown peoples of the Eastern region," i. e., the Obi country, etc.), found in a Novgorod Ms., which has been printed. Nine kinds of Samoyeds are treated of in this account: the cannibal Samoyeds; the Samoyeds who shed their skins; the Samoyeds who are shaggy-haired from the navel down, the Samoyeds who have their mouths on top of their heads; the Samoyeds who freeze up for the winter; the people on the upper Obi who live under ground; the headless Samoyeds, with their mouths between their shoulders and their eyes in their breasts (these shoot out of iron tubes); people who step deep in the ground, on a lake where silent trade is carried on; mountain Samoyeds. Only iron implements are mentioned, acquaintance with the Tungus and other stone and bone using tribes having come later. The illustrations to this paper are of interest; also the maps.

Montgomery (J. A.) The pronunciation of the "ineffable name" according to a Jewish text in the Museum. (Univ. of Penn. Mus. J., 1910, I, 28 30, 1 fg.) Discusses the spelling out of *Yahvêh* (*Yahvêh*) in the proper name of a man Berechiah (Blessed of Yahu) in an inscription on a Hebrew incantation-bowl. M. thinks the exorcist "has expressed the pronunciation of the ineffable name because of its magical potency."

Neiters (R.) *Strassenrufe in Tokyo.* (Globus, Brnshwg., 1910, xcvii, 325-328.) Treats of street-cries in the city of Tokio, Japan. Cries of tinkers and repairers of all sorts, salesmen of various articles, food of all kinds, etc.; cries of buyers (of old or second hand articles, ashes, manure, etc.). Many Japanese street-merchants have onomatopoeic cries. The Japanese children often call out insulting terms to Europeans on the street.

Neues über die Lasen. (Ibid., 1910, xcvi, 143-144.) Résumés from the Proceedings of the Academy of Sciences in St Petersburg, Prof. Marr's account of his visit to the Lasen, a Grusinian people of the Caucasus. In politics the Lasen are all "Young Turks." Ordinarily they use Turkish in conversation,

leaving their mother-tongue "to the women." They are very much Turkized in other respects. Prof. Marr is about to publish a grammar, dictionary, and chrestomathy of the Tchan or Lasic tongue.

O'May (J.) Playing the wer-beast: a Malay game. (Folk-lore, Lond., 1910, XXI, 371-374.) Describes a favorite game of boys of the Malay Peninsula, *Hantu musang* (civet-cat demon), in which a boy is "hypnotized" and "turned temporarily into such a beast by possessing him with the 'hantu of the musangs.'" If kept so for an hour there is danger of his becoming a real *musang*.

Paradies, Sintflut und die Wiederbewässerung Mesopotamiens. (Globus, Brnschw., 1910, XCVII, 123-125.) Résumés article of Sir W. Willcocks in the *Geographical Journal* (London) for January, 1910, treating of the site of the Garden of Eden, the deluge, and the possibility of re-watering Mesopotamia.

Paton (L.) Some Syrian baskets. (So. Wkmn., Hampton, Va., 1909, XXXVIII, 657-664, 18 fgs.) Describes varieties of baskets made in the Lebanon (shallow baskets for displaying vegetables and fruits, made of unpeeled twigs; large trays for collecting silk-worms, made of light-colored or peeled ozers; woven rush baskets; split bamboo baskets; sewed baskets) with account of the process of manufacture of the Damascus type and of the sewed basket.

Pilsudski (B.) Schwangerschaft, Entbindung und Fehlgeburt bei den Einwohnern der Insel Sachalin, Giljaken und Ainu. (Anthropos, St Gabriel-Mödling, 1910, v, 756-774.) Treats of pregnancy, childbirth, miscarriages, abortion, etc., among the Giliaks and Ainu of the island of Saghalin. The Giliaks have a special "birth-house," *lan-raj*; quiet during the act of giving birth is enforced; no artificial helps are known; new-born children are not called "boys" or "girls" at once; natural miscarriages are common; during the birth-pains of his wife the man "loosens" all he can in the way of dress and personal ornaments, and performs other symbolic actions; in the case of twins one is thought to be a son of the mountain and forest god, and twins are looked on with fear all their lives, those who die in infancy are feared even more. Among the Ainu certain prep-

arations for child-birth taboos are in vogue; the birth takes place with the woman at her accustomed place in the house, but children, young men, and sometimes also adult men are driven out; massage to help delivery is practiced and there are midwives; the facts of birth are not concealed from children; the husband is often helpful and sometimes acts as midwife; women in child-bed are given special attention, cared for and fed well; likewise the child, whose head is "reshaped" by hand-pressure; miscarriages are rare, abortion is much more common among the Ainu than among the Giliaks; transference of infertility is believed in; menstruation is more irregular than with white women; menstrual blood is thought to have talismanic qualities. With the Ainu there are many traces of the time when woman played the chief rôle in family-life.

Pinches (T. G.) Discoveries in Babylonia and the neighboring lands. (Rec. of Past, Wash., 1910, IX, 95-112, 2 fgs., map.) Slightly abridged from the *Journ. of the Trans. of the Victoria Inst.* (Lond.), vol. XLI, with illustrations added. Treats of proto-Elamite discoveries (inscriptions, bas-reliefs, etc.), Babylonian investigations of recent years, etc.

Rao (C. H.) The Gonds of the Eastern Ghauts, India. (Anthropos, St. Gabriel-Mödling, 1910, v, 791-797.) Based on visit in 1907. Treats of physical features (not favored; few with curly hair; no case of woolly hair), divisions (3 strictly exogamous), totemism (each division has many totemistic septs), marriage (before or after puberty; ceremonies; "house son-in-law"; eloping; bride-capture; remarriage of widows), religion (numerous deities, spirits, demons, etc.); chief gods worshiped are Budha Deo and Dhula Deo; sacrifices; dead usually burned.

Rescher (O.) Weib und Ehe in der Spruchweisheit der Araber. (Globus, Brnschw., 1910, XCVIII, 186-188.) Cites numerous Arab proverbs concerning woman, marriage, etc., from Mohammed ben Cheneb's *Proverbes d'Algérie* (Algier, 1904-1907), etc. The more or less brutal or gallant sensuality of the Orient appears in many of them. Of ethnological significance is this: "Let him who loves

beauty seek a Georgian, who loves cunning a Jewess, who loves quiet a Christian, who loves pride and fancy a Turk, who loves generosity and nobility an Arab."

Ronzevalle (P. S.) Hittite stele from the environs of Restan. (Rec. of Past, Wash., 1910, ix, 67-69, 4 fgs.) Brief account of a stele of grey local basalt found on the right bank of the Orontes, near Restan, in 1902, and rescued later by the author. This inscribed stone is probably the most southerly Hittite monument of the sort yet discovered. The account is translated from the author's original article in the *Mélanges de la Faculté Orientale* (*Univ. de S. Joseph*, Beyrouth, Syrie, 1909), by H. M. Wright. Hittite monuments of Arslân-Tépé. (Ibid., 69-71, 2 fgs.) Treats of four Hittite reliefs from the little hill of Arslân-Tépé, at Orda-Su, a village about an hour north of Malatia, two representing religious scenes. There is need of careful excavation at Arslân-tépé.

Rose (H. A.) Folk-medicine in the Panjab. (Folk-Lore, Lond., 1910, xxi, 83-86.) Items from the Gurgaon district (earth-smelling to test well-water; hydrophobia-cure, cures of stomach-ache, tumors, etc.; hereditary powers,—in one case among the Rohtak Jats in the female line; cures for scrofula, boils, cattle-plague, etc.), Hissâr district ("blowing of spells"), Jhilm district (one man "cures" tooth-ache and ring-worm by spells learned from a negro cook in East Africa; amulet for inflamed eyes; charms against evil spirits), Ludhiána district (snake-bite cure), Salt Range (cattle-healing). In these cures brahmans, fakirs, Koran-reciters, blacksmiths, descendants of saints, children born by the foot-presentation, cattle breeders, etc., all figure as healers.

— Panjab folk-lore notes. (Ibid., 216-217.) Items of good and bad luck, concerning birds and animals (owls, blue-jay, shrike, lizards, snakes, king crow bird, fishhawk), sugar-cane, several plants, etc.

— Fictitious Kinship in the Punjab. (Man, Lond., 1910, x, 17-21.) Treats of various types of fictitious kinship or fraternal relation: Gangâ-bahâis (formed irrespective of caste or sex, by

drinking Ganges water together from each others hands, exchange of shawls at a sacred place; *pahul* among Sikhs is similar; adoption (not common as a religious rite; exchanging gâñâns or wedding-wristlets and eating rice and milk together by two youths; *pagwat* (looser social bond by exchange of *pagri* or turban); Châdar or orhnâ-badal (for women, corresponding to the *pagwat* for men); customs of women in Delhi, terms for adoptive sisters, etc. The applications of the *pagwat*, etc., among cattle-lifters and other criminals is discussed.

Saad (L.) Jafa. (Globus, Brnswgw., 1910, xcvi, 137-141, 1 fg.) Describe s, with plan, the city of Jaffa (New Testament Joppa), houses, inhabitants, churches, etc. The population of some 35-40,000, is very mixed, including 300 negroes, 600 Egyptians, 100 Armenians, etc.—the Moham-medans number more than half. Dress is taking on more and more a European aspect. It is visited yearly by 4,000 tourists and 9,000 to 10,000 pilgrims.

Schmidt (E.) u. **Bartels** (P.) Beiträge zur Anthropologie Südindiens. (A. f. Anthrop., Brnswgw., 1910, N. F., ix, 90-158, 7 pl., 3 fgs.) Edited from Ms. of late Dr S. by Dr B. Ethnological introduction (pp. 91-110) treating of European element, Eurasians, Arabs, Persians, Jews (white and "black"), Parsees, Chinese, Burmese, Malays; Aryans, Dravidians, etc.; the historical contact of Indian peoples with others). Pages 110-158 are occupied with anthropological data (descriptions and details of measurements, etc.) concerning 17 Brahmans, 23 Sudras, 23 Wellala, 19 Shanar, 28 Badaga, 22 Toda, 21 Kota, 28 Paria, 27 Malser, 20 Malâ-Arrâan, 30 Kurumbas, 14 Irulas. The eyes of the southern aborigines show shades of brown like the skin, and the hair is regularly black. Among the Dravidian peoples stature varies from 1,515 mm. (Ullade) to 1,690 (Todas); the cephalic index from 72 (Badaga) to 79.31 (Wellala), the whole range being from 70.4 among the Badaga to 81.8 among the Wellala. In cephalic, facial, and nasal indices there is a marked difference between the tribes of the Nilgiri Hills and the great mass of the Dravidian tribes of

- the south, greatest in the nasal index, least in the cephalic.
- von Schultz** (A.) Der "Turssuk." Verkehrs-geographische Betrachtungen aus dem westlichen Pamir. (Globus, Brnswgw., 1910, xcviii, 105-108.) Describes the nature and use of the *turssuk* (a raft of inflated sheepskins, resembling the old Assyrian raft or skin-float still in use under the name of *kellek* in Armenia and Mesopotamia) employed on rivers in western Pamir.
- Scidmore** (Eliza R.) Mukden, the Manchu home, and its great art museum. (Nat. Geogr. Mag., Wash., 19 10, xxi, 289-3209 fgs.) Contains notes on people, dress and ornament, shop-signs, city-life, houses and their adornment, Manchu samovar, dragon throne, Kienlung and Kanghsi pottery, porcelain (the most marvellous collection in the world), tombs of Manchu ancestors, etc.
- Shakespeare** (J.) Manipur festival. (Folk-Lore, Lond., 1910, xxi, 79-82, 1 pl.) Describes the *Kwak Jatra* or "Crow Festival" as observed by the author in 1909. It exemplifies the way in which "customs prevalent before the conversion of the people to Hinduism have been adapted to the requirements of the new faith." Part of the ceremony is the shooting of Rāvan the ten-headed, the ravisher of Sita. The Manipur story of how he got his ten heads is given on p. 82.
- Note on the Manipuri "Yek." (Man, Lond., 1910, x, 59-61.) Treats of the 7 main divisions of the Meithei population, known as *salai* or *yek*, each named after a mythical ancestor, and each subdivided into a large number of *sageis* or *yumnaks*, each of these being named after its founder. Each *yek* has "a certain flower, animal, etc., which is preferred by the god of the *yek* and used in his worship." The Manipuri *yek* seems not to be a totemistic division. Originally there were 9 *salais* or *yeks*.
- Stübe** (R.) Oskar Münsterberg's "Chinesische Kunstgeschichte." (Globus, Brnswgw., 1910, xcviii, 40-45, 13 fgs.) Résumés and reviews O. Münsterberg's *Chinesische Kunstgeschichte*, Bd. I (Esslingen a. N., 1910), which treats of art of the pre-Buddhistic period and of high art, painting, and sculpture from the third century to the present time. A second volume is to deal with archi-

ture and industrial art. Münsterberg assumes relations of Chinese art with that of the West even in the stone age (third millennium B. C.)

Thompson (R. C.) On some prehistoric stone implements from Asia Minor. (Man, Lond., 1910, x, 71-72, 4 fgs.) Brief account of two andesite implements from near Angora, an axehead from near the entrance of the Soghanli Dere, about 25 miles west of the great mountain Argæus, and a beautifully polished serpentine axehead bought at the Hittite ruins of Enyuk. In the country between Angora and Eregli are scores of tumuli, and at Ajemi is "a prehistoric village of stone hut circles extending for more than a mile down a small valley."

Vaillant (L.) Note sur un berceau sarte. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e, s., 1, 22-23.) Describes a wooden cradle of the Sartes (the type is common in Russian Turkestan and Kashgaria), its accessories, ornamentation, etc. Its use induces flattening of the occiput, exaggerating the brachycephaly prevalent in this region.

— Le Turkestan chinois. (Ibid., 8-17, 2 pl.) Treats of country, inhabitants, religion, dress, activities, social life, Buddhist remains (terra-cottas, etc. of Toqquz Saraï), physical characteristics, race-contact, etc. The Turkestan Muslims have never been fanatics, nor has Islam changed their mentality, still calm and nonchalant.

Volpert (A.) Das chinesische Schauspielwesen in Südschantung. (Anthropos, St. Gabriel-Mödling, 1910, v, 367-380, 8 pl.) Treats of the theater in South Shantung, China. Actors professional (despised by people) and amateur, female companies of players (*Ma bantse hi*); the stage, representation, costume (true to period), texts of plays (taken mostly from old tales, etc.; comedy, *su hi*, and tragedy, *ku hi*, also love-plays, *fenn hi*), times and occasions of plays (all classes and for various purposes), theater-attendance, etc. At pp. 377-380 the acting of a play witnessed by the author in 1907 is described.

Weissenberg (S.) Die kaukasischen Juden in anthropologischer Beziehung. (A. f. Anthropol., Brnswgw., 1909, n. f., viii, 237-245, 1 pl.) Gives results of anthropometric studies (head and bodily measurements, cephalic, facial, nasal indices, color of skin, hair, eyes)

- of 33 Grusian Jews (also 4 Jewesses), and 20 Mountain Jews. The Caucasian Jews are brunette, brachycephalic (with tendency to hyperbrachycephaly),—stature of Grusian Jews averages 1,630 mm., that of the Mountain Jews 1,640 mm.; average cephalic index, of former 85, of latter 84.7. The straight nose is the prevalent form, the "Semitic" type occurring in 20 %. Dr W. believes that the original Semitic type was dolichocephalic, and inclines to accept the view of von Luschan that the Jews had already in prehistoric times mixed with the Armenoid Hittites and taken on their physical type. The East European Jews owe their characteristic traits (since weakened by mixture of European blood) to migration through the Caucasus or to mixture of races there.
- Whatham** (A. E.) The origin and significance of the worship of the Diana of the Ephesians. (*Amer. Antiq.*, Salem, Mass., 1910, xxxii, 35-40.) Discusses the views of Prof. Ramsay, in his article in *Hastings' Dictionary of the Bible* on "Diana of the Ephesians." W. sees in the goddess in question not "the type of the queen bee, a counterpart to the Diana of the Greeks and Romans," but "the lustful Semiramis of Western Asia, the Astarte of the Hittites, Syrians, and Phenicians, and the Istar of the Assyrians and Babylonians," etc.
- Whyte** (C. D.) The incest tabu. (*Man*, Lond., 1910, x, 98-99.) Cites the case of the fertility of the Chinese of the south as proof of the incorrectness of the statement of Havelock Ellis, cited by Mr Aston (see *Man*, 1909) that "the pairing impulse is not evoked in boys and girls brought up together from infancy."
- Wingate** (J. S.) Armenian folk-tales. (*Folk-Lore*, Lond., 1910, xxi, 217-222, 365-371.) English texts only of three tales. The foolish man, Brother lamb-kin, The magpie, and his tail. The two first are from Bishop Servantzdiantz's collection of Armenian folk-tales called *Manana* (1878), the third from his later work, *Hamov Hodov*.
- Zimmerman** (J.) The Samaritan pass-over. (*Rec. of Past, Wash.*, 1910, ix, 131-153, 16 fgs.) Describes this "remarkable religious feast" as witnessed by the author at Nablus, on the site of the ancient Shechem, in April, 1904.
- Zumoffen** (G.) Le néolithique en Phénicie. (*Anthropos*, St Gabriel-Mödling, 1910, v, 143-162, 9 fgs., 8 pl.) Treats of the neolithic period in Phenicia (represented by implements of polished stone and crude pottery, here as elsewhere). The "stations" of Ras el Kelb, Djaïta (caves, etc.), Ras Beyrouth, Harajel (cave), Tardedj (cave with human bones, etc.). The paleolithic implements, e. g., at Ras el Kalb, seem better preserved often than the neolithic (a fact due to the surface exposure of the latter). For the neolithic implements stone foreign to the Lebanon region was employed. At Ras el Kelb and Ras Beyrouth no remains of fauna have been found; those of Djaïta seem to have belonged to species already known to paleolithic man in this region; no remains of domestic animals have yet been discovered. Ras el Kelb was a place for the manufacture of stone implements, etc. Except for parallel lines in many cases the pottery of Djaïta is not ornamented. At Ras Beyrouth is "an indescribable pêle-mêle" of heterogeneous objects,—"bits of Phénician glass, fragments of carafes, sardine-boxes, pieces of locks, Italian marble, Egyptian granite, etc."—the refuse-heap of ancient and modern times. The Harajel grotto was not used for human habitation.

INDONESIA, AUSTRALASIA,
POLYNESIA.

- Alexander** (W. D.) The origin of the Polynesian race. (*J. of Race Devel.*, Worcester, Mass., 1910, i, 221-230.) Discusses theory of American origin, antiquity of man in Polynesia, Asiatic origin of the Polynesians, Aryan and Semitic theories, etc. According to A., "the remote ancestor of the Polynesian race in prehistoric ages dwelt in Northern India," from whence they spread through Farther India into the East Indian Archipelago, driving into the mountains or exterminating the aboriginal black races, being themselves afterward "conquered, amalgamated with, or expelled by Mongoloid tribes from the mainland of Asia; a subsequent migration of the more enterprising to the islands of the Pacific, and particularly Polynesia, took place." Outside of W. v. Humboldt and H. C. v. d.

Gabelentz, the author cites authorities in English alone, and seems to have missed the more recent literature in German, etc. It is hardly exact to state (p. 222) that "the natives of the western coast of America are among the least maritime of known races." Other inaccuracies of statement also occur.

Archambault (M.) Les sculptures et les gravures sur roches de la Nouvelle-Calédonie. (Bull. Soc. d' Anthr. de Paris, 1910, vi^e s. I, 517-530.) Treats of sculptures and engravings on rocks in New Caledonia: "La Muette" (Né-gropo), "Henriette" (Gouenreu), "Ca-thèdre" (Bouérou), "Grange" (valley of Koua), "Jessie's stone" (Gouenreu), "Françoise" (ravine of Dô-Nêva), "Lucien Dubois" (Monéo), "Feillet" (Ponérihouen), Chambeiron (Pt Bogota), "Badimon" (Canala), "Bernier" (Ni), "Cent Pierres" (Porro), "Beau-deau" (valley of Dothio), "Jeanneny" (Fouuary), "Petites Pierres" (Houailou), "Pierre des Mineurs" (Kouenthio), etc. The chief figures in these rock-carvings are in a sort of relief alternating with the hollowed out motif. The concentric cross, the spiral, the concentric circle, the concentric crescent, the oval (approximate) are the chief ornamentation,—figures of human beings, often with geometric stylizing, abound. Among animals represented are birds, crocodiles, serpents (no land-species exists on the island); plants are less numerous. Figures of weapons, implements, etc., are also found. "Hieratic symbols" (triangles, ladders, concentric squares, rectangles, etc.) and also "alphabetiform" signs (these are discussed on pages 528-529) are likewise represented. The origin of these signs of a "letter" sort needs further investigation.

— Quelques sculptures sur pierre d'origine néo-calédonienne. (Ibid., 1909, v^e s., x, 258-260.) Treats of sculptures in relief on stones (the only examples of the sort attributed to the Kanakas of New Caledonia), human face, lizard,—found in the territory of the Gondé tribe in the valley of Huailu. The lizard-sculptures may have something to do with totemism.

Basedow (H.) Der Tasmanierschädel, ein Insulartypus. (Z. f. Ethnol., Berlin, 1910, XLII, 176-227, 16 fgs.) Based on study of 126 Australian and

36 Tasmanian skulls in the Museum of the Royal College of Surgeons in London, etc. (measurements, etc., are given). The average capacity of the Australian crania is, male 1287 cc., female 1145; Tasmanian male 1314, female 1156 cc.; the whole range being, Australian 1010-1640 cc., Tasmanian 1060-1465 cc. The average cephalic index of the Australian crania is, male 70.8, female 72.5; Tasmanian male 74.8, female 76.8. The Australian cranium is dolichocephalic, the Tasmanian mesocephalic. The great development of the supraorbital region in the Australian skull is, according to B., rather secondary than primary or atavistic. Hair of the Tasmanian type is not rare among the Australians. B. holds that the Tasmanian was originally a genuine Austral type, and has been insularly modified. The dingo was probably never in Tasmania; its entrance into Australia even may have been subsequent to the separation of Tasmania from the mainland.

Bean (R. B.) Types of Negritos in the Philippine Islands. (Amer. Anthropol., Wash., 1910, N. S., XII, 220-236, 16 fgs.)

Biasutti (R.) I Tasmaniani come forma d'isolamento geografico. (A. p. l'Antrop., Firenze, 1910, XL, 108-116, map.) Résumés and criticizes recent studies (Gräbner, Klaatsch, Frobenius, Thomas, Schmidt, Ling Roth, Turner, Basedow, etc.). In essentials of race and culture the Tasmanians represented an older type than the general Australian, a type preserved by geographical isolation. Craniologically and in the form of the hair the Tasmanians differ from the Australians. The distribution-map (p. 113) shows the percentages of skulls broader than high,—greatest (84%) in Tasmania, least (9%) in the north of Australia. The Australians are the more modified and less primitive people.

Bird (W. H.) Some remarks on the grammatical construction of the Chowie language as spoken by the Buccaneer Islanders, North-Western Australia. (Anthropos, St Gabriel-Mödling, 1910, v, 454-456, map.) Brief notes on pronouns (no gender-distinction), nouns (no special form for plural; adjectives of quality follow), adverbs, verb (verb "to be" regular, but seldom used). These natives have "remarkable initiation and other ceremonies, blood-

- drinking customs, and also some interesting legends."
- Blackenhorn** (M.) Vorlage eines fossilen Menschenzahns von der Selenka-Trinil-Expedition auf Java. (Z. f. Ethnol., Berlin, 1910, XLII, 337-354, 5 fgs.) Treats of the finding of a lower left molar human tooth from the alluvium of the Sondé, a stream in the Trinil area, its nature and significance, with a report of the investigation of the tooth by Walkhoff, who thinks it may be older than the tooth of Dubois' *Pithecanthropus*. The age of this relic is, however, still doubtful.
- Bolsius** (A.) Une légende alfourie. (Anthropos, St Gabriel-Mödling, 1909, IV, 879-891.) Gives native text, with translation and notes, of "the tale of Pandagian" in the language of the Alfurus of Minahasa, to which is prefixed a brief grammatical sketch of the Tumbulur dialect. Further details may be found in the author's article "Eenige mededeelingen over het Touum-bulu," in *Stud. op Godsd., Wetensch. en Letterk. Geb.*, vol. XL.
- Brown** (A. R.) Puluga: a reply to Father Schmidt. (Man, Lond., 1910, x, 33-37.) B. argues that S. is seeking evidence merely for a pre-formed theory, and points out mistakes due to lack of intimate knowledge of the Andamanese, their language, etc. There is no evidence, according to B., that the Andamanese believed in a Supreme Being. See Schmidt (W.).
- Marriage and descent in North Australia. (Ibid., 55-59, 2 fgs.) Treats of the question of the rules of descent in tribes having 8 matrimonial classes (e. g., Arunta and Chingalee). In tribes of the Arunta type the phratries are strictly exogamous with patrilineal descent; the child's class is determined by that of its father; the totem is not acquired by inheritance. In tribes of the Chingalee type the phratry is not strictly exogamous, and the generally patrilineal descent is sometimes irregular; the child's class is determined by that of its mother; the totem of the child is generally inherited from its father, but there are many exceptions.
- Bryant** (H. G.) A traveler's notes on Java. (Nat. Geogr. Mag., Wash., 1910, XXI, 91-111, 17 fgs.) Contains items concerning rice-culture, dress of natives and Europeans, Javanese dances, and *wajang wong*, temple ruins of Brambanam and Boro Boedoer, etc.
- Cole** (E. C.) The Bukidnon of Mindanao. (Amer. Anthropol., Wash., 1910, N. S., XII, 134-135.)
- Conant** (C. E.) The names of Philippine languages. (Anthropos, St Gabriel-Mödling, 1909, IV, 1069-1074.) Gives examples of the diversity and uncertainty of usage as to the orthography of some well-known names (e. g., Tagalog, Tagalo, Tagala, Tagal, Tagalan) of Philippine languages in Spanish, English, French, German, etc., and proposes, that, with the exception of *Pampanga*, which represents a native *Kapang-pangan*, "all Philippine languages and dialects be designated by their native names without inflectional endings, and that in their spelling all peculiarities of Spanish orthography be eliminated." A list of 42 such names is given.
- Couteaud** (—) Les origines de l'Île de Pâques. (R. de l'Éc. d'Anth. de Paris, 1910, XX, 86-97, 1 fg.) Discusses the problems connected with Easter id., its inhabitants, gigantic statues, hieroglyphics, etc. One of the names of the island is Rapa-nui, and legends of the island of Rapa, E. of Tahiti and in about the same latitude as Easter id., suggest that Rapa-nui was peopled from Rapa. Dr C thinks the Polynesian expansion eastward may have touched S. America. He favors the theory of a submerged continental area in the region of Easter id. The great statues he attributes to the authors of the other megalithic monuments in Oceania.
- Crampton** (H. E.) A fourth journey to the South Seas. (Amer. Museum J., N. Y., 1910, x, 122-132, 8 fgs.) Notes on journey of 1909, among the Society, Cook, Tonga, Samoa, Fiji, Hawaiian is., New Zealand, etc. The fishing-parties of the men of Opoa Raiatea (Society is.) are represented in one of the illustrations. C. believes that "precisely similar phenomena are displayed by the various Polynesian island-races and lower forms like the snails," and "subservient, like other living things, to the control of evolution, the natives, as well as the snails, have come to differ more or less widely in correlation with their greater or lesser isolation in geographical respects."

- Die heutige Lage der Gilbert-Insulaner.** (Globus, Brnschw., 1910, xcvi, 223-224.) Items concerning the natives of the Gilbert is. (population now reduced to 25,000; houses; food; decline of ancient arts; consumption due to adoption of European dress; quarrels and disputes, etc.) from a recent parliamentary report by A. Mahaffy, Assistant to the West Pacific High Commission.
- Eberlein (J.)** Die Trommelsprache auf der Gazellenhalbinsel, Neupommern. (Anthropos, St Gabriel Mödling, 1910, v, 635-642, 1 pl.) Brief account of the *a garamul* or signal-drum of the natives of the Gazelle peninsula, New Pomerania, its form, preparation use (*borro*-signals at deaths of important persons, great dances, etc.; *tin-tin*-signals on less important occasions; *kulatiding* for calling chiefs), with musical illustrations of signals, etc. (pp. 641-642).
- Edge-Partington (J.)** Maori forgeries. (Man, Lond., 1910, x, 54-55.) Cites evidence from Prof. Andree (see *Z. f. Ethnol.*, 1907, p. 493) confirming the manufacture of objects of New Zealand jade by the lapidaries of Oberstein and Idar (Germany) and from Mr Hamilton, director of the Dominion Museum, Wellington, N. Z., as to the manufacture of "Maori" bone and wooden relics of various kinds,—indeed "no class of New Zealand 'curios' is exempt from the imitator's art."
- Egidi (V. M.)** Questioni riguardanti la costituzione fisica dei Kuni, Nuova Guinea Inglese. (Anthropos, St Gabriel-Mödling, 1910, v, 748-755, 2 pl.) Notes on the physical character of the Kuni of British New Guinea. Stature and physical constitution (rather low statured, av. 1,500 mm., lowest adult measured, 1,450, tallest 1,600 mm.; no well-defined type; male inferior in physical strength to European, but not the women; able to bear hunger and thirst well), acuity of senses (color-sense not much developed; hearing shows education rather than greater acuity *per se*; sense of sight keener than that of Europeans; sensibility to cold marked), diseases and remedies, special abstinences from food, etc. (in preparation for dances, war; special *régime* for both sexes from puberty to the birth of first child, or till two or three years after marriage; special food-taboos for women), cannibalism (neither indigenous nor ancient; probably introduced through imitation of tribe of Boboi and Kauaká).
- Erdland (A.)** Die Sternkunde bei den Seefahrern der Marshallinseln. (Ibid., 16-26.) Treats of the star-lore of the sailors among the natives of the Marshall is., its use in sea-faring, etc. At pages 18-20 is given a list of 66 stars and constellations with native names; also (pp. 21-26) explanations of the names of the more important ones, items of mythology, folk-lore, turns of speech, etc. The Polar star is "the good star"; the Southern Cross is the *bub-fish*; the Pleiades are "the double vessel"; the Magellanic clouds are "the star in the sandstone." Many large stars, like Sirius, e. g., have no names.
- Forster (B.)** Das moderne Australien. (Globus, Brnschw., 1910, xcvi, 347-349.) Résumés a series of articles by J. F. Fraser in the *Standard* for March, 1910. Features emphasized are the monotony and half-finished aspect of nature, lack of the spirit of enterprise, disinclination of the squatter to turn farmer, Mongolian immigration, etc. The bright side of Australian life is seen in the care for education of children and the provisions for their welfare in other respects.
- Foy (W.)** Nochmals über den Namen der Insel Celebes. (Anthropos, St Gabriel-Mödling, 1910, v, 253-254.) Discusses etymologies suggested by Wichmann, Sarasin, etc. The oldest form of the word is *Cèlebe* (1516), a term applied first to the island group from the southern Philippines to modern Celebes, then to the northern part of this island and finally to the whole of it. The etymology is not known.
- Friederici (G.)** Anir oder Feni? (Globus, Brnschw., 1910, xcvi, 50-51.) Argues against the attempt to introduce *Feni*, instead of *Anir* (a native name) as the appellation of an island-group in the east of South New Mecklenburg, as made, e. g., by Dr. O. Schlaginhausen.
- Geurtjens (H.)** Le cérémonial des voyages aux Iles Keij. (Anthropos, St Gabriel-Mödling, 1910, v, 334-358, 1 fg.) Treats in detail of the ceremonies

of the sea-travelers of the Key is. (every native is a seaman). These ceremonies, conducted by the priest, include taking a horoscope; planting of the *belrin* (a slim tree); choosing a house for the rites; watching of sacred fire; singing at night of the *ngel* (laconic songs in obscure style, and not especially appropriate to the occasion; native texts and translations of *ngel*, pp. 339-347); the *Kaifal* or festival of departure (for those leaving only); the embarkation; ceremonies, etc., in the house after the departure of the seamen, and actions of the participants; ceremonies (not numerous) observed by the seamen themselves; return-festival,—the seamen are heroes for several days, but soon everything resumes its common and monotonous character.

Girschner (F.) Zur Sprache von Ponape und der Zentralkarolinen, Südsee. (Ibid., 560-563.) Treats of the origin of the plural-form *-ail* (probably from *éfil*, "three"), suffixing of possessives, possessive genitive, numerals, etc. In a note Father Schmidt points out that Dr G has here furnished the first positive evidence of the former existence in Ponape of a Papuan language.

Giuffrida-Ruggeri (V.) La posizione antropologica dei Maori. (A. p. l'Antrop., Firenze, 1910, XL, 13-18, 2 pl.) G. R. recognizes in the Maori a characteristic facial type, originating from isolation, and deserving the appellation of "local form" in the sense of the Sarasins; a type not found outside of New Zealand,—long-faced, with large chin and lower jaw (dolichoellipsoid, rarely pentagonoid). He believes in a primitive type of man, very variable, very plastic, and yet without conspicuous differentiations, as the first stage of the human race, a sort of "prophetic" state, then a stage represented by the Galley Hill man, followed by another stage with numerous protomorphic groups, followed by the divergence of the negroids, then the xanthoderms and leucoderms and the independent formation of numerous local varieties, etc.) Leucoderm tendencies occur in the most disparate regions of the globe (Miaotse in China, certain American Indians, Minahassa of Celebes, etc.) and no chronological succession or synchronism can be maintained. The real explanation lies in the plasticity of the species. Diversities, indeed, are

often quite relative and do not depart far from the fundamental line.

Graebner (F.) Noch einmal P. W. Schmidt und die südostaustralische Kulturgeschichte. (Globus, Brn-schw., 1910, xcvi, 362-366.) Critique and reply to Father Schmidt's effort to prove the non-existence of father-right group-totemism in eastern Victoria; also as to the extent, etc., of sex-totemism, whose culture-relations Dr G. regards as doubtful. G. also objects to Father S.'s assumption of "an unmythological, ethic monotheism," as the initial and the final stage of human religious development.

— Die melanesische Bogenkultur und ihre Verwandten. (Anthropos, St Gabriel-Mödling, 1909, iv, 998-1032, map.) Concluding section. Treats of related culture outside the Pacific Ocean area: S. E. Asia (the cultural analogies with Melanesia are not merely to be found in the East Indian Archipelago, but extend even to Assam), Africa (in S. Africa, the Nile country, and the region of the primitive African forest culture-elements exist that are related to the oldest Pacific-Ocean culture), America (phenomena suggesting the Melanesian "bow-culture" are found over a large portion of Central and Northwestern S. America and Central America: Bororo, Arawaks, Caribs; crooked flat bows, certain sorts of arrows, pile-dwellings, certain sorts of weaving and basketry, forms of paddles, head-trophies, masks, etc.), Europe (pile-dwellings, flat-bow, pottery, etc.), N. E. Asia (along the Pacific coast, in Korea, China, Japan, etc., scattered evidences). Pile-dwellings, skull-cult, "Hocker" figure in art, spiral in ornament, belong in the culture in question.

Grisward (J.) Notes Grammaticales sur la langue des Telef. (Ibid., 1910, v, 82-94, 381-406.) Grammatical sketch (phonetics, noun, adjective, numerals, pronouns, verb,—in detail pp. 381-402, adverb, post-position, conjunction, etc.) of the Telef, a language of the mountainous interior of southern Bougainville, one of the Solomon is. Father Schmidt notes that is "the first grammar published of a Papuan tongue on the island." Relationship-names have special dual and plural forms; numerous classification-numerals exist; the use of the verb *érotsi* (do) is interesting; there are some defective verbs.

Groneman (J.) *Der Kris der Javaner*. (Int. Arch. f. Ethnogr., Leiden, 1910, XIX, 91-109, 123-161, 39 fgs., 7 pl.) First two sections of a detailed monograph on the Javanese *kris*. The forging of Japanese weapons is treated with particular reference to nomenclature, etc., of metals used, parts of weapons, etc.

— Die Heirat eines javanischen Kronprinzen. (Mitt. d. K. K. Geogr. Ges. in Wien, 1910, LIII, 426-460.) Detailed account of the ceremonials and festivities in connection with the marriage in August, 1907, of the present crown-prince of Jogjakarta, based on personal observation of the author and on official documents.

Haddon (A. C.) *New Guinea pygmies*. (Nature, Lond., 1910, LXXXIII, 433-434.) Résumés evidence as to New Guinea pigmies, said to have been discovered on the Mimika river by the British Ornithologists' expedition. See article on "The Discovery of a Pygmy Race," by W. R. Ogilvie-Grant in *Country Life*, XXVII, 797, and the *London Times* for June 3, 1910.

Herrick (S. B.) A summer festival in Tahiti. (Century, N. Y., 1910, LXXX, 701-708, 18 fgs.) Describes the celebration of the French national holiday (July 14). Native music and singing, dancing, "fire-walking," etc.

Hocart (A. M.) A point of Fijian orthography. (Man, Lond., 1910, X, 77-78.) Criticises official orthography for its rule that "an *i* should be affixed to the word preceding a noun with instrumental and kindred senses." This is "a remarkable piece of blindness, which can only be explained by a mechanical adherence to first impressions, instead of a constant revision of grammatical rules with increasing experience." See Ray (S. H.).

— A Tongan cure and Fijian etiquette. (Ibid., 102.) Describes briefly the *fuafua* cure as performed on a little girl, for pain in the ear, by Lolohe, a Tongan woman of Lakemba, in the eastern Fiji group. Soon afterwards the little girl's neck swelled (she had *fula* due to a breach of etiquette) and the young chief had to be called in to cure his sister's disorder.

Lang (A.) *Puluga*. (Ibid., 51-53.) Reply to Mr A. R. Brown in which L. holds that "Biliker (female) and Puluga (male) are creations of imagination in

search of a first cause," and not "personifications of the N. N. E. Monsoon," as B. contends. See Brown (A. R.), Schmidt (W.).

— The "historicity of Arunta traditions." (Ibid., 118-121.) L. thinks these traditions are "not historical, but dictated by the logic of fancy." They are not "historical evidence on any point of prehistoric manners." According to L., the Arunta "have passed out of normal totemism, in which each totem is strictly confined to one phratry only."

— The puzzle of Kaiabara class-names. (Ibid., 130-134.) Critique of data in Howitt, etc., concerning the class-names of the Kaiabara tribe of South Queensland. It would seem that Howitt has confused the names of the classes and sub-classes with those of the totems. A few other mistakes are also pointed out.

— The Alcheringa and the All Father. (Rev. des Ét. Ethnogr. et Sociol., Paris, 1909, II, 141-154.) Seeks to show from evidence in Spencer and Gillen's *Native Tribes of Central Australia* (1899) and *Northern Tribes of Central Australia* (1904), that "the more animism, the less All-Fatherism"; from these tribes "the All Father has faded from men's interests and knowledge, and in some cases has wholly disappeared, owing to the amazing northern development of animism, the all explaining philosophy (for it is a philosophy) of spirits." According to L., "the sky-dwelling great beings of the center are obsolescent survivals, not primal germs of the South Eastern conceptions of the All Father."

— and Schmidt (W.) On the sociological development of the tribes of Australia, etc. (Anthropos, St Gabriel-Mödling, 1909, IV, 1096-1099.) Critique of Father Schmidt's view as expressed in *Anthropos* with his replies. L. believes that group-marriage did not precede individual marriage; that the change from the female line to the male was not caused by a Papuan invasion, but "is an evolution from within"; that "immense social changes have occurred *within* Australia"; "local exogamy" occurs as a sequence to totemic exogamy. Father S. differs with L. as to the sociological position of the Kurnai, etc.

Leenhardt (M.) Note sur la fabrication

- des marmites canaques en Nouvelle-Calédonie. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 268-270, 2 fgs.) Describes the making of coiled pottery (spatula used) at Wanass in the valley of the Tinande by a woman of the upper Tipindjé. Among the Kanakas of New Caledonia pottery is an art of women and its manufacture seems confined to the northern half of the island, although by purchase its products are known in all parts.
- Percuteurs et haches de Nouvelle-Calédonie. (Ibid., 270-272, 2 fgs.) Brief description of a striker and three stone axes (two showing process of manufacture), from New Caledonia.
- von Leonhardi** (M.) Der Mura und die Mura-mura der Dieri. (Anthropos, St Gabriel-Mödling, 1909, iv, 1065-1068.) Treats of the beliefs, etc., of the Dieri concerning the *Mura* (supreme being, good spirit, creator) and the *Mura-mura* (mythic ancestors). Based on data from the missionary J. G. Reuther. The legends of the various *Mura-mura* are set forth in dramatic songs, *mura-wima*.
- Lobingier** (C. S.) The primitive Malay marriage law. (Amer. Anthropol., Wash., 1910, N. S., xii, 250-256.)
- Lowie** (R. H.) Asia. Africa. South Sea Islands. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, iv, 312-329, 3 pl., 14 fgs.) Notes on new specimens. Starr's Philippine collection of over 700 items, including Negrito weapons, musical instruments, etc.; Tibetan collection (scrolls, religious objects in particular, prayer-stone); Kavirondo (Bantu) collection (dress, ornaments, weapons, shamanistic objects, musical instruments, etc.); Turkana (Lake Rudolf) head-dress; West Africa (knives, sheaths, pipes, dance-masks of Fan, Bali, and ceremonial paddle from Sierra Leone; Southwest Africa (Ovambo baskets, Herero weapons, ornaments, etc.); Congo (Starr collection, Kasai particularly well represented); Waters collection (over 2000 specimens) distinctively Fijian (and Solomon is.) Maori (carved canoe prow and model of a *pataka* (food store); Schroeder collection (chiefly articles of personal decoration from Micronesia).
- Mannucci** (E.) Crani della Malesia. (A. p. l'Antrop., Firenze, 1910, xl, 145-188, 11 fgs.) Describes, with measurements and figures "skulls from Malaysia (Moluccas 2, Malay 5, Java 3, Madura 1) and 2 plaster models (Maduran Malay, Javanese), all male, collected by the traveler Beccari. The cephalic index ranges from 75.43 to 87.50, only 4 being below 80. The natives of the Moluccas are racially very heterogeneous. The Malay is generally brachycephalic. The Javanese are also very mixed racially (dolichocephaly 12% as compared with 6% among Malays and 34% in the Moluccas),—brachycephalic 72%. Cranial deformations are considered at pages 175-185 (frontal deformations do not occur).
- Marett** (R. R.) Queensland corroboree songs. (Folk-Lore, Lond., 1910, xxi, 86-88.) Gives music and words of 4 songs obtained by Mr R. B. B. Clayton from the Goorang-goorang tribe about 1863-5 (musical notation by Miss I. S. Clayton).
- de Marzan** (J.) Quelques espèces de magie fidjienne. (Anthropos, St Gabriel-Mödling, 1909, iv, 1092.) Notes on rain-stopping (some of the shamans are women), stones to stop rain, to bring on rain, and to obtain winds of a certain sort.
- Mutilatio ethnica in Australia sub-incisio (mika) dicta existitne in insula Fiji? (Ibid., 1910, v, 808-809.) Cites evidence proving the existence in Vita Levu (Fiji is.) of the *mika* operation known from Australia.
- Mathews** (R. H.) Die Bundandaba-Zeremonie in Queensland. (Mitt. d. Anthropol. Ges. in Wien, 1910, xl, 44-47.) Describes the *bundandaba*, or final initiation ceremony of the aborigines of the coast region from the border of New South Wales north to about Port Curtis (extending some 150 to 200 miles inland). The tribe is divided into two primary groups, *Deawai* and *Kap-paian*, and each of these has two subdivisions. The common bat, *deering*, is the friend of all men; a small owl, or nighthawk, *booroo-kapkap*, the friend of women. The *bundandaba* begins six months or a year after the *toara* ceremony.
- Meier** (J.) Der Glaube an den *inal* und den *tulana vurakii* bei den Eingeborenen im Küstengebiet der Blanchebucht. (Anthropos, St Gabriel-Mödling, 1910, v, 95-112, 2 pl.) Treats of the beliefs of the natives of the coast-region of Blanche bay, New Pomerania, con-

cerning the *inal*, a good spirit, bird like in form and living on the giant *giao* or banyan tree (*Ficus prolixa*), and the *utana vurakit* ("the eternal man"), the latter standing in relation to human beings as wild animals do to tame,—he vegetates simply, having lost the use of reason and speech. Belief in the *lutana-vurakit* is connected with the mysteries of the *Iniet* society, whose ceremonies are briefly described. The *lutana-vurakit* can change himself into a bird (*Tanyptera nigriceps*), which is eagerly hunted by the natives.

Meyer (O.) Funde prähistorischer Töpferei und Steinmesser auf Vuatom, Bismarck-Archipel. (Ibid., 1909, IV, 1093-1095, 11 fgs.) Treats of fragments of prehistoric pottery found on Vuatom, Bismarck Archipelago. See earlier item in *Anthropos*, 1909, IV, 251.

— Mythen und Erzählungen von der Insel Vuatom, Bismarck-Archipel, Südsee. (Ibid., 1910, V, 711-733, map.) Besides some notes on the Vuatom dialect, Father M. gives native texts and translations of 10 myths and tales: The fish-catching, The Two (To Kambinanai and To Karivúvu) build themselves huts, The Two make the sea, To Karivúvu makes the Island of Vuatom, The head of To Natnangur the orphan, She takes the mango-fruit (sea-cow), Fire (origin of death), Grandmother and granddaughter, The fish-eagle, The *Arum* (*Phalager orientalis*).

Moszkowski (M.) Beiträge zur Entwicklungsgeschichte des Wohnhauses in Ostsumatra. (A. f. Anthrop., Brn-schw., 1910, N. F. IX, 1-17, 27 fgs.) Interesting discussion of the development of the dwelling-house based on the author's observations among the primitive peoples of Eastern Sumatra and the accounts of other investigators,—particularly the house of the Sakai. According to M., the house originated more often as a protection for fire than as a protection for man against inclement weather, etc. The primitive house of the natives of the primitive forest, the round-hut, under the necessity of protecting fire has developed in various ways,—the simple wind-shelter, the platform with wind-shelter, the primitive pile-dwelling, etc., are treated with some detail. M. believes that the dwellings in tree-tops have developed out of the pile-dwellings and

not vice-versa (the tree-Sakai, e. g., although expert climbers and adapted to tree-life use always the ladder to enter their houses,—the ladder that goes with the pile-dwellings). The Sakai houses with fires underneath the floor are characteristic. The walls arise as wind-shields.

— Sagen und Fabeln aus Ost- und Zentralsumatra. (Anthropos, St Gabriel-Mödling, 1909, IV, 989-997.) German version of 8 Malayan tales from Eastern and Central Sumatra. Legend of Tungku Malim Dewa (Siegfried-Brünhild cycle), Sultan Yangkut and Sultan Arimau, War between Rokan and Rau; About the night-monkey (telling of origin of use of powdered *Kokang*-bones as medicine), The tale of Dantor (the rhinoceros-bird), About the death-birds (ravens, owls, *puntianak*), About the *Orang-Bunien* (dwarfs), About the *Orang-gëdang* (giants). Some native words of songs, etc., *passim*.

Müller (W.) Über die Wildenstämme der Insel Formosa. (Z. f. Ethnol., Berlin, 1910, XLII, 228-241.) Treats of the wild tribes of Formosa: Numbers (ca. 120,000), tribal-groups (Ataiyal, Vonum, Tso'o, Tsarisen, Paiwan, Pyuma, Amis, Pepo, Yami), psychical characters (brachycephalic 79-83; middle-sized), language (all Malayan; at pp. 238-239 the numerals 1-10 in all Formosa dialects), political relations, family and domestic relations (strict monogamy generally), birth and death, dwellings (not built close together), dress and ornament, tattooing (general with many tribes), food, tobacco (not much cultivated; great smokers, men, women and children), betel-chewing common, weapons (firearms obtained from Chinese; spears chiefly in Central and S. Formosa; bow and arrow,—in N. used only for birds; swords of all forms and sizes), musical instruments (jew's-harp played by boys and girls; bamboo-flute of men), agriculture, money (*binluan*), art and industry (weaving and wood-carving somewhat developed), fire (flint, friction, boring), law and punishment, religion and superstition (soul-lore; spirits, exorcism, festivals for ancestors' spirits), head-hunt (widespread and deep-rooted).

Neuhauss (R.) Brief aus Neu-Guinea. (Ibid., 1909, XLI, 962-963.) Letter of Sept. 1, 1909, from Sissenau, describing

- voyages up the Markham river (to a place where the natives had never before met a white man), on the Augusta, etc. In the Kai country traces of a "prehistoric" people were found. The pottery and wood-carving of some of the Augusta river tribes are remarkable. N. thinks that the native population of New Guinea has been much underestimated. Collections of more than 1,550 objects (Kai, Bakaua, Sissanu, etc.), 52 skulls (14 from Augusta river), 700 developed negatives, 43 kinematograph films, 90 phonograph records (60 songs with texts and translations), etc., were made.
- Nollen** (H.) Les différentes classes d'âge dans la société Kaia-Kaia. (Anthropos, St Gabriel-Mödling, 1909, iv, 553-573, 11 pl.) Well-illustrated account of the age-classes in the *Kaia-Kaia* society (passage from stage to stage is the occasion of festivals and dances) of Merauke, Dutch New Guinea, with description of dress, ornaments, etc., distinguishing each class. The men's classes are: *Patur* (boy), *aroi-patur* (boys of pubertal age), *wokravid* (well-developed boys), *ewati* (youth and time of wife-choosing), *miakim* (fiancé condition), *amnaugib* (married man), *mesmiakim* (old man). The women's: *kivazum* (little girl), *wahuku* (girl of 10 to 11 years). *Kivazum-iwag* (corresponds to the male *ewati*), *iwag* (marriageable girl; most of these are betrothed or promised), *saf* (married woman), *mes-iwag* (old woman; the very old are called *somb-anum*). The head-dresses differ according to the parts of the country.
- Paulinus** (P.) Laute mit Kehlkopfverschluss und Palatale in der Yap-Sprache. (Ibid., 1910, v, 809-810.) Notes on *f'*, *p'*, *t'*, *k'*, *l'*, *m'*, *n'* and a genuine palatal *č* in the Yap language of the Carolines.
- Ray** (S. H.) Note on a point in Fijian orthography. (Man, Lond., 1910, x, 104.) Notes that as long ago as 1885 Rev. S. H. Codrington pointed out the absurdity of using the instrumental prefix *i* in Fiji as a suffix to the preceding word. See Hocart (A. M.).
- Reche** (O.) Eine Bereisung des Kaiserin-Augusta-Flusses, Neuguinea. (Globus, Brnnschw., 1910, xcvi, 285-286, map.) Brief account of journey up the Empress Augusta River in 1909. Three culture groups at least were noted,—the sago-swamp culture of the mouth of the river (identical with that of lower Ramu); a pile-dwelling culture, poorer in content; a third culture centering on the upper part of the river, with well-developed art and industry. Anthropologically also three types are to be distinguished, of which two are long and one short headed.
- Reiter** (F.) Les "Kopftrophäen" aux Iles de Tonga. (Anthropos, St Gabriel-Mödling, 1910, v, 254-256.) Cites evidence that the custom of presenting the heads or the entire bodies of people killed in war, to chiefs, idols, or gods, was in vogue in Tonga,—the Tongan language has a special name for it, *fakaulu*.
- Rice** (A. P.) Cannibalism in Polynesia. (Amer. Antiq., Salem, Mass., 1910, xxxii, 77-84.) Treats of cannibalism in Fiji (religious; but revenge is main cause; one "jolly chap, very hospitable to strangers," boasts of eating 900 human beings), Tonga (no fixed hold on people), Melanesia (eating old relatives, bodies of enemies killed in battle, etc.), Marquesas (fond of human flesh; women relished as tid-bits), Samoa (human flesh not so much relished as in Fiji; bodies of those slain in war eaten), New Zealand (only in Taupo were women and girls permitted to eat human flesh; ceremonial eating of the heart), etc.
- Rivers** (W. H. R.) The father's sister in Oceania. (Folk-Lore, Lond., 1910, xxi, 42-59.) Treats of relation of man to father's sister on the island of Pentacost or Raga in the New Hebrides (father's sister chooses wife for nephew; he obeys aunt generally, and all his possessions are at her command; helps her in garden-work, etc.; aunt and nephew may eat together, but he may not say her name; *hurina*, special term for husband of father's sister), Banks' is. (of all relatives father's sister is most highly honored; names "queen" and "mother," etc., applied to her; her personal name never used in speech; community of goods to a certain extent between a man and his father's sister; ceremonial functions in connection with pregnancy and childbirth in which father's sister figures for wife and offspring of nephew, share in ceremony of boy's entrance into a certain rank of the *suge* or men's club; relation between man and husband of

his father's sister, *poroporo* or "chaffing"), etc. The resemblances of these customs to those concerning a man and his maternal uncle are close, but they may be explained on the ground that the father's sister is a member of the opposite *veve* or social division of the community.

Schlaginhaufen (O.) Zur geographischen Nomenklatur im Bismarckarchipel. (Globus, Brnschw., 1910, xcvi, 241-242.) In reply to Dr G. Friederici (q. v.), Dr S. holds that "*Fëni* is the real aboriginal name used by the natives" of the islands in question.

Schmidt (W.) Die soziologischen Verhältnisse der südostaustralischen Stämme. (Ibid., 157-160, 173-176, 186-189.) Treats of the sociological relations of the aborigines of southeastern Australia,—tribes without marriage-totemism, tribes with marriage-totemism, the significance of sex-totemism, mythology and religion, with special consideration of the views of Howitt and Graebner, and a critique of the latter. Father S. protests against the positing of marriage-totemism as the ever-present oldest stage *per se*. Real marriage-totemism exists in some southeastern Australian tribes, but in origin and character it may be different from that of the western and northern tribes. He holds that sex-totemism has nothing to do with marriage-regulations, but has for its object the expression of a certain equalizing of the two sexes in symbolical fashion. The idea of the highest being is connected neither with the totemistic solar mythology, nor with the lunar mythology of the two-class culture. Such traces of it as occur in southeastern Australia must have been already present in the older "Nigritic" culture.

— Puluga, the supreme being of the Andamanese. (Man, Lond., 1910, x, 2-7.) Replies to Mr A. R. Brown's "attack on Puluga." Father S. holds that Puluga originally had nothing to do with lunar mythology (being without wife and children, and therefore all the more "a true supreme being"), although his wife has accrued to him from that source. In the mythology and religion of the Austronesian peoples Father S. finds "an intimate connection between the spider, the plaiting and spinning women and the waning moon."

— Nochmals: Puluga, das höchste Wesen der Andamanesen. (Ibid., 66-71, 82-86.) Reply to A. R. Brown (q. v.) on the nature of "Puluga, the Supreme Being of the Andaman Islanders," with answers to points raised by him. See Lang (A.).

— Grundlinien einer Vergleichung der Religionen und Mythologien der Austronesischen Völker. (Denkschr. d. K. Akad. d. Wiss. in Wien, Phil.-hist. Kl., 1910, LIII, viii, 1-142, 1 pl.) Outlines of a comparative study of the religions and mythologies of the Austronesian (Indonesian-Melanesian-Polynesian) peoples. The Bornean Dyaks, the Bataks of Sumatra, the Macassars, Bugis, Toradjas and Alfuros of Celebes, the natives of the island of Nias, the Malagasy of Madagascar, the natives of the smaller eastern and southeastern Indonesian islands, the Polynesians and Melanesians (Admiralty is., Gazelle peninsula in New Pomerania, New Mecklenburg, Solomon is., Banks is., New Hebrides, Gilbert is., Marshall is., etc.) are considered with respect to the idea of a Supreme Being and his characteristics, part in creation, etc., myths of creation and origin, sun and moon, earth and sky and their rôles in mythology, etc. Father S. holds that solar mythology is later than lunar; the first has often very skillfully made use of certain earlier things connected with the latter. Austronesian solar mythology knows sexual reproduction, Austronesian lunar mythology does not. Solar mythology was originally foreign to the purely Austronesian lands, its real territory being at the same time of the region of languages and tribes radically different from the Austronesian, e. g., Papuan. The phallic magic-rites in the Austronesian region follow and do not precede the solar mythology. Solar mythology is a deep and materially interested seeking after the causes of the fertility of the earth and an endeavor in some way or other to influence it. Animism is later than reverence for great deities, later than lunar mythology. Solar mythology and lunar mythology were preceded by the idea of a "supreme being," with certain high, even ethical qualities. See also Father S.'s "Die Mythologie der austronesischen Völker" in *Mit. d. Anthr. Ges. in Wien*, 1909, XXXIX, 240-259.

Seligmann (C. G.) A classification of the natives of British New Guinea. (J. Roy. Anth. Inst., Lond., 1909, xxxix, 314-333, 10 pl., 1 fg.) Treats briefly of following ethnic groups of the western Papuo-Melanesians: *Lakwaharu* (Motu, Koita, Lakwaharu, Ikoro, Gaboni, Sinangolo, Kabadi, etc.), *Keapara* (from Hood pena. E. to the Aroma villages; taller and more brachycephalic than their eastern neighbors), *Keveri* (shorter, darker, and more long-headed than Keapera; little known of tribes between Aroma and Mullins Harbor), *Mailu* (around Pt Glasgow and Milport Harbor; Massim influence in pottery, tattoo patterns, etc.), *Roro* (Marihau, Roro, Paitana, Waima, Bereina, Kevori, about mouth of St Joseph river; cultural differences from eastern coastal neighbors), *Mekeo* (on St Joseph river above Roro; two important tribes, Biofa and Vee; Mekeo men distinctly brachycephalic), *Pokao* (in Nara region; many individuals with curly, wavy, or almost straight hair; many women have unusually light skins), *Koiari* (in Motu hinterland; tribes are Gasiri, Sogeri, Uberi, Ebe, Agi, Meroka; mesaticephalic), *Kage* (in higher mountains behind Koiari zone; more Melanesian than Papuan blood), *Garia* (E. of the Koiari; two dialects, Garia and Manukoro), *Kovio* (Kuni, Mafulu, Kambisi, etc.; no other Melanesian language spoken as far inland as the Kuni). At p. 331 are a few notes on the Agaiambo of the Barigi hinterland, who speak a Papuan language but are not Papuans. Dr S. observes (p. 332) that he has seen oblique eyes among the Koita, Motu, Pokao, and at Hula; Capt. Barton has noticed them at Aroma and O. C. Stone among the Koiari.

Siebert (O.) Sagen und Sitten der Dieri und Nachbarstämme in Zentral-Australien. (Globus, Brnschw., 1910, xcvi, 44-50, 53-59, 9 fgs.) Gives German versions of 12 brief legends (also native texts of Nos. 4 and 7) of the Dieri and other Central Australian tribes,—sun and moon myths, origin of marriage, circumcision, etc. Also notes on ideas about storms (lightning = rain-penis); *pintara*, *máduka* and *mádu*; *ngámbu* (plant totem); *wólka-dará* (sacred stones); birth and childhood; counting; cooking; medicine; musical instruments (*wima-koko*, a

wooden trumpet used in ceremonies such as circumcision, etc.; striking together of boomerangs, clubs, etc.); expeditions for ochre and *pitcheri*; visit of strangers; vengeance-expedition or *pinja*; "bone-giving" (sorcery); *kúnki* (shaman); sorcery of various sorts; ideas about the soul, spirit, etc.; death and burial customs; the *múlunga*-dance, brought to the Dieri only in 1901 it has since gone further south to the Wirangu tribe, north of Port Augusta (photographs made by the author are the basis of the illustrations given of this dance, the migration of which from the extreme north has been treated of by W. Roth). The *mulunga* dance has a cohabitation postlude.

Speiser (F.) Beiträge zur Ethnographie der Orang Mamma auf Sumatra auf Grund der Sammlung G. Schneider im ethnologischen Museum zu Basel. (A. f. Anthrop., Brnschw., 1910, N. F. IX, 75-89, 29 fgs.) Ethnological notes (based on the collections of G. Schneider 1897-1899) on the Orang Mamma (so termed from their *matriarchy*) of Indragiri, Sumatra. Habitat, settlements (3 or 4 huts, with 30-40 people), houses (on piles in forest; not particularly primitive and probably a rather late acquisition; little furniture; lamp of Malay origin, spoons possibly also, clothing and ornament (little variety and ornament), mutilations, etc. (upper incisors filed down at puberty, teeth blackened, no tattooing or scarifying), betel-chewing and tobacco-smoking (cigarettes), hunting and fishing (women take part in latter), implements, weapons, etc. (snares; spears, harpoon with release; fish-traps; fish-poisoning; knives; bow and arrow unknown) domestic animals (fowl, dog, cat, and often goat; no systematic breeding), food ("anything"; no traces of totemism here), fire-making (bow-string apparatus), rice-cultivation (both sexes take part; several implements of Malay origin), gathering of *garu*-wood, resin caoutchouc, wild honey and wax, rotang, etc. (traded off to the Malays for salt, cotton, iron, tobacco, etc.), manufactures (sieves, baskets, grass-bags, etc., rotang-strips), musical instruments (bamboo flute), wood-carving (knives, spoons, sticks of a decorative sort), weaving and pottery (unknown), songs and dances, games and play (no data), family and tribal

organization (most matriarchal of all Sumatran peoples; divided into *sukus*, within which marriages cannot take place), marriage (monogamy and no divorces); adultery unknown), diseases and medicine (shamanic dances), "spirit-boat" (due to Malays), dance and drum ceremonies, shamans (not invariably men), burial, etc. In many things the Orang Mamma are not higher than the Kubu; from the Malays they have evidently borrowed much. In height they range from 1570 to 1640 mm. (women 1480 mm.). These aborigines probably belong somewhere between the Veddas and the Malays.

— Pfeife von Santa Cruz. (Ibid., 1909, N. F., VIII, 308-311, 17 fgs.) Treats of the collection of arrows from the Santa Cruz is., in the Berlin Ethnological Museum,—parts, points (fine bone-pointed more common, long bone-pointed less so), ornamentation, etc. Dr S. thinks that the Santa Cruz arrows represent an earlier higher form of arrows.

V. den Steinen (K.) Neuseeländisches Heitiki und Nephritbeil. (Ibid., 1910, N. F., IX, 43-49, 8 fgs.) Treats of *heitiki*, miscalled "idols," of the Maori and the nephrite axes, etc. The *heitiki* is of stereotyped appearance and does not vary greatly in size, and, according to Dr V. d. S., "is nothing else than a figuratively sculptured edge of an axe." The *heitiki*, like all other Maori things, is no free sculptural product, but a purely decorative object. We have here a notable example of the development of a carved ornamental attachment out of the simple tool-ornament. The child-ornaments of axes among the Xingú Indians of Central Brazil may be cited in parallel here.

Thurnwald (R.) Die eingeborenen Arbeits-Kräfte im Südseeschutzgebiet. (Kolon. Rundschau, Berlin, 1910, 607-632, 10 fgs.) Treats of the working capacities of the native peoples of the German colonies, etc., in the South Pacific Ocean: Melanesians of Bismarck Archipelago, Solomon is., and German New Guinea (pp. 609-629), Micronesians of the Carolines, Polynesians of Samoa, etc. The Micronesians and Polynesians (in intelligence nearest to the Malays) are the least useful as laborers; the less intelligent and less cultured Melanesians are far more suited for physical labor in the

plantations, etc., but they are very diverse with regard to intelligence and productive capacity. Attention must be paid to the native's conception of working when he feels like it, then resting or amusing himself. He is not lazy; he is "active," but his "activity" is not the "work" imposed upon him by the European. Some accommodation or compromise between these two ideas has been suggested as a solution of the labor-problem. The call for Melanesian laborers has already led to decrease in population (e. g. in Neu-Mecklenburg). This may ultimately lead to dependence upon imported Chinese, Malays, etc. The *métissage* of whites and Micronesians and Polynesians seems more hopeful than that between whites and Melanesians. The ideal is a symbiosis which will utilize the capacities of all races in the best way.

— Ermittlungen über Eingeborenrechte der Südsee. (Z. d. vergl. Rechtswiss., Stuttgart, 1910, XXIII, 309-364.) A valuable monograph on the laws (national, government, intertribal, etc.; family and personal; property; punishment; legal processes, etc.) of the Melanesian aborigines of the district of Buin, south of Mări mountains on the island of Bougainville, between the Äku river and Lahál lake. Their culture is relatively higher than that of the neighboring mountain tribes. Characteristic of the Buin are the *unu* (or ceremonial pledging of allegiances between vassals and chiefs); the *abácio* (or "chiefs' houses") with their *bolibai* or particular spirit; feasting after battle; totemism; naïve ideas (p. 330) as to origin of children; mixture of age-classes and descent in relationship-terms (list of these pp. 330-334); monogamy common; chastity of wives more esteemed than that of girls before marriage; complicated weddings lasting several days; children independent at an early age (corporal punishment rare); infanticide and suicide rare; complicated ceremony of name-giving; dead cremated; real adoption not in vogue, but temporary exchanges of children frequent; slavery proper not present, only vassalage; soil property of district and not alienable, and usually not taken away after battle, taxes based on labor, not on land; in movable objects, there is rather personal than individual property,—tools,

implements, weapons, ornaments, money, e. g., are made by one's own labor for one's own use; no markets; shell currency (table of values of *Abuta*, pp. 353-356); practically only three crimes, homicide and murder, adultery and sorcery; blood-revenge almost only retaliatory process; theft unimportant; abortion common; legal processes proper hardly exist.

— Im Bismarckarchipel und auf den Salomoinseln 1906-1909. (Z. f. Ethnol., Berlin, 1910, XLII, 98-147, 20 fgs., 3 maps.) Treats chiefly of the aborigines of Buin, anthropology and culture. The upper social section of the Buin consists of a Solomon is. type, the lower strata of a type related to the mountain-tribes of Bougainville. The Mono represent the first type (dolichocephalic), the Baining of the Gazelle peninsula (Neu-Pommern), perhaps better than the Buin lower class, the mountaineer-type (brachycephalic). The non-Melanesian language spoken in Buin is closely related to that of the mountain tribes (in the mountains of the Admiralty is., also a non-Melanesian language is spoken). Pages 113-147 contain notes on villages and houses (sleeping-houses, work-houses; temporary shelters of leaves, branches, etc.), economics (basal food *taro*; also yams, bananas, etc.); hunting proper unknown (only snares and pits, as for men); technique and labor (sex division); trade and exchange; currency; women and marriage (festal prostitution in vogue); children (weaned by third year; adoptive education); totemism (animals not ancestors); political institutions; blood-revenge; weapons, war, etc.; cult of the dead (realm of dead in north; cremation); religion (spirits of dead chief factor); forest-spirits; celestial spirits (sun, moon, Venus, etc.; ornamental *motifs* derived from these); sorcery and love-charms; the *ingniel*-society of the Gazelle peninsula; songs (German text of love and mourning songs, pp. 137-139); music; psychological observation (concrete method of thinking; great variations in ability to use numerals; people age rapidly; improvidence; laziness only relative; knowledge of nature very imperfect; faculty of abstraction largely lacking; great variations in intelligence, character, etc., among individuals).

Vormann (F.) Zur Psychologie, Reli-

gion, Soziologie und Geschichte der Monumbo-Papua, Deutsch-Neuguinea. (Anthropos, St Gabriel-Mödling, 1910, v, 407-418). Notes on the psychology (strongly-built, proud, rule of strongest, good-humored, presence of Semitic types, well-clothed children, agriculture, hunting and fishing, food generally boiled or roasted, blood-revenge, no head-hunting), religion and ethics (no Supreme Being, no moral good and evil; land of spirits, death no real complete separation from world of living; great fear of sorcery and magic; taboos of sex, etc.), sociology (marriages arranged by parents, etc.; monogamy the rule, principal men take another wife; adoption much in vogue; children follow relation-groups of father; inheritance of property; no political organization), mythology and history (origin-legend, etc.).

Woodford (C. M.) The canoes of the British Solomon Islands. (J. Roy. Anthr. Inst., Lond., 1909, XXXIX, 506-516, 1 fg., 7 pl.) Describes canoes of Shortland id., Ysabel id. (Bugotu), Malarta id., with native names of parts; and (pp. 511-513), description of a *tomako* or head-hunting canoe of New Georgia, with list of native names of parts in the language of New Georgia Main id., and the language of Gore-gore or Vekavekala.

— Note on a stone-headed mace from Rennell Island. (Man, Lond., 1910, x, 121-122, 1 fg.) The basaltic stone head is in form of an eight-pointed star; the handle is of hard, dark wood, the lashings of rattan.

Wulff (K.) Indonesische Studien. I. Beiträge zur Stammbildungslehre der indonesischen Sprachen. (Anthropos, St Gabriel-Mödling, 1910, v, 219-230, 457-472.) Dr K., from the examination of numerous words in the various Indonesian languages (but Batak and Karo especially), concludes that "composition of two synonymous, or almost synonymous, root-words has been, from primitive Indonesian times, one of the most notable factors in the morphology of these languages, and a feature sharply distinguishing them from the related tongues of Farther India."

AMERICA

A Laguna folk-tale. (So. Wkmn., Hampton, Va., 1910, XXXIX, 618-619.)

Legend of "the seven sisters,"—seven black, ragged, and peculiar looking rocks, near the Pueblo of Laguna in New Mexico. They were seven ugly young women who ill-treated their beautiful younger sister; a sort of Cinderella-tale.

Ambrosetti (J. B.) Un documento gráfico de etnografía Peruana de la época colonial. (Fac. de Filos. y Letras, Publ. de la Sección Antrop., Nr. 8, Buenos Aires, 1910, 1-25, 11 fgs.) Treats in detail of a painting (in possession of the author), more than two centuries old and surviving all sorts of vicissitudes, representing the miracle said to have been performed by the Virgin Mary during the memorable siege of Cuzco by the Inca Manco in the revolution of 1535-1536. In the picture are figured Cuzco and the fort of Sacsaihuamán, Indian warriors, weapons (bow and arrow, lance, shield, sling, partizans or axes), banners, drums, etc. Dr A. compares the data in the picture with the accounts and representations elsewhere of Peruvian dress, ornament, weapons, etc. The picture was painted by Indians, possibly those employed by Don Francisco de Toledo, ca. 1600 A. D. It was intended for the Capilla del Triunfo at Cuzco.

Ameghino (F.) Sur l'orientation de la calotte du *Diprotomo*. (An. d. Mus. Nac. de Buenos Aires, 1910, xx, 319-327.) Replies to the critiques of his description of the crania of the *Diprotomo* which maintained that certain peculiarities attributed to it were due to incorrect position when observed and that the skull, after all, was that of a low variety of man. A. argues that these peculiarities (glabellar projection, etc.) are real and mark off the skull in question as a distinct species, not *Homo*, and farther removed than the anthropoids, etc., from the latter.

— Montaneia anthropomorpha un género de monos hoy extinguido de la Isla de Cuba. Nota preliminar. (Ibid., 317-318.) Brief account of 16 teeth, discovered in the cave of S. Spiritu in Cuba, where had been previously found the jaw of the *Homo Cubensis*. These Dr A. determines to belong to an extinct species of American monkey (no monkeys exist in the island of Cuba), to which he attaches the name of *Montaneia* in honor of the

discoverer Dr Luis Montané. Certain resemblances in the crowns of the molars, etc., to the anthropomorphic apes and man justify the qualification *anthropomorpha*.

Andrus (C. A.) Vacation days among Hampton Indians. (So. Wkmn., Hampton, Va., 1910, xxxix, 145-150, 6 fgs.) Brief account of visits to the Lower Brulé, Crow Creek, Yankton, Santee, Omaha, Oneida, and Winnebago reservations (over 200 Hampton Indians were seen in 3 months). Life seems much easier among the Omahas and Winnebagos than among the Sioux. The very good houses of the Indians surprise one.

— The Indian convocation at Medicine Creek. (Ibid., 273-276, 4 fgs.) Treats of the Convocation of the Episcopal Church (Indian) of South Dakota at Medicine Creek on the Lower Brulé Reservation, in July, 1909. The district includes 91 congregations, with 6 white and 14 Indian clergymen and over 80 catechists and helpers, mostly native.

van Antwerp (A. L.) The aqueducts of the city of Mexico. (Rec. of Past, Wash., 1910, ix, 16-22, 3 fgs.) Notes on the old aqueduct on the Calzada de Chapultepec (a waterway dating from before the Conquest), the fountains at Chapultepec, El Salto del Agua, etc., and the Spanish inscriptions connected therewith.

— San Hipólito. (Ibid., 89-94, 2 fgs.) Treats of the church of San Hipólito, Mexico, and the monument marking the scene of Cortés's battle with the Aztecs. The legend (from Fr. Diego de Duran) serving as the basis for the carving of the eagle with an Indian in his claws is given on pp. 93-94.

Ashmead (A. S.) Some observations on certain pathological questions concerning the mutilations represented on the anthropomorphic huacos pottery of Old Peru. (N. Y. Med. J., 1909, 857-861, 4 fgs.) According to Dr A., *uta*, as a disease, is not responsible for all the amputation of feet shown on the huacos pottery,—“it made no difference to the artists whether the diseased conditions, which had frequently required amputation during life for cure was *uta*, or syphilis, or both together, or another disease; they sculptured a picture of misery, a condition of

- physical distress, expressing it in their clay." Reproductions from photographs of five living cases of *uta* are given. Citations are also made from Dr J. C. Tello, author of *La antiedad de la Sifilis en el Perú*, Dr M. O. Tamayo, author of *La uta en el Perú*, etc. There is no doubt of armless *huacos*, but there is yet doubt of actual surgical amputation in ancient Peru. See Lehmann (W.)
- Barrett** (S. A.) The material culture of the Klamath Lake and Modoc Indians of northeastern California and southern Oregon. (Univ. of Calif. Publ. in Amer. Arch. & Ethnol., Berkeley, 1910, v, 239-292, 16 pl.) Treats of territory and environment, buildings (semi-subterranean earth-lodge, summer-house, sweat-house of two sorts), implements of war (bow and arrow and javelin), hunting implements (bow and arrow; moose-snare; bird-net), fishing implements (dug-out canoe, dip-net, string gill-net, hook and line, fish-spears of 3 kinds), stone implements (two-horned muller, looped muller, etc.; small mortars and pestles, maul, arrow-straightener, obsidian and flint arrow-heads, spear-points, etc., stone pipes of several forms), games (many for both adult and young,—these have been treated by Dorsey and Culin), basketry (soft and pliable, stiff and rigid, first largely predominating), fire-making (usual drill; sage-brush bark torch), miscellaneous (deformation of head in childhood; porcupine-tail hair-brush; special bone implement for separating inner from outer bark of pine). The Klamath and Modoc people "possess a specialized culture due largely to the extensive use of *tule* in the making of houses, basketry and various utensils." They stand by themselves also with respect to stone objects, implements for use on the water, their characteristic foods, etc.
- Bateman** (L. C.) The Passamaquoddy Indians of Maine. (So. Wkmn., Hampton, Va., 1910, xxxix, 17-27, 3 fgs.) Treats of history, population (about 500 at Pleasant Pt near Eastport and on the regular reservation at Dana's Pt in Princeton), political organization ("old party" and "no party," the latter more radical and stronger), marriage, death, language (only English taught in schools; use Indian among themselves, three re-
- spected authorities (parish priest, Indian Agent, Sisters of Mercy who teach the children), state aid (\$10,000 a year), Indians of ability (Gov. Tomah Joe), legends (tale of Glooscap; tale of twins; a tale of war with the Mohawks), etc.
- Bauer** (L. A.) The most curious craft afloat. (Nat. Geogr. Mag., Wash., 1910, xxi, 223-245, 30 fgs.) Some of the illustrations (Guatemalan bread-oven, wooden plow, Greenland natives, etc.) are of ethnologic interest.
- Berry** (R. M. F.) The American gipsy. (Century, N. Y., 1910, lxxx, 614-623, 8 fgs.) Notes on language (*Kalo jib*), "patteran" (tracing footsteps or wagon-tracks, etc.), methods of travel, cooking conveniences and cleanliness (modern cook-stoves; although tripod and kettle have not altogether disappeared), methods of domestic work, traits and habits (shrewd money-makers), fortune-telling or "dukking," devotion to family life (the really predominant trait), division into families, respect for age, gipsy queens, gipsy wives and mothers, religious faith (little outward part; *buro-duvel* and *tickno-duvel*). Real American Romany is well-off.
- Beuchat** (H.) et **Rivet** (P.) La famille linguistique Zaparo. (J. de la Soc. d. Américanistes de Paris, 1908, N. S., v, 235-248.) Treats of the Zaparan linguistic stock of Ecuador. List of tribes (some 40), vocabulary (pp. 241-245), grammatical notes (pp. 245-247) and texts (Sign of the Cross, Pater Noster, Ave Maria, and Credo) in the Iquito dialect, with translation. The best known of these Indians are the Zaparo proper; some are almost entirely unknown linguistically. The Iquito is represented here by the religious texts reprinted from Gonzalez Suarez.
- La langue Jibaro ou Siwora. (Anthropos, St Gabriel-Mödling, 1909, iv, 1053-1064.) Continuation of monograph on the Jivaro language. Grammatical and lexicological affinities (loan words from other tongues; affinities with Arawak dialects, particularly the Campa; possessive pronouns); texts (pp. 1059-1064): Pater Noster, Ave Maria, Commandments, part of Christian Doctrine, etc., in Gualaquiza and Macas, with interlinear translation. For comparison the Pater Noster in Jébero (Mainan) is given. The authors are of opinion that the Jibaro

- belongs to the Arawakan stock; but, to the reviewer, this is not yet proved.
- Biasutti (R.)** Contributi all'antropologia e all'antropogeografia delle popolazioni del Pacifico settentrionale. (A. p. l'Antrop., Firenze, 1910, XL, 51-96, 23 fgs.) Based on study of Californian and Haida crania in the National Anthropological Museum in Florence, and crania of Haida, Tsimshian, Kolusches, Aleuts, Eskimo, Chukchee and Giliaks in the Museum of Natural History at Paris, with references to the literature developed by Boas and the Jesup North-Pacific expedition; cranio-logical details, measurements (pp. 88-94) of 2 Eskimo, 4 Haida, 8 Californian skulls, and comparisons with other races. In California, according to Prof. B., we "are fully in the territory of the *Homo Americanus*," with the absence of Mongolian traits. The "Paleoasiatics," Eskimo, Aleuts, and partly also the coast peoples (Tlinkit, etc.) down to California are, as Boas observes, typically "fringe peoples." The Ainu are "antecedent to the invasion of the *facies mongolica*." No direct relations of the American type with Oceanic or European races can be established; secondary intrusions of Mongolian character seems demonstrated. The American aborigines proper "are derived from an amongolic Asiatic type, which passed into the New World in some interglacial epoch."
- Blackham (R. J.)** Cheese: its position in history, commerce and dietetics. (J. Sanit. Inst., Lond., 1910, xxxi, 440-450.) Contains some interesting facts regarding the antiquity of cheese and its varieties.
- Blackiston (A. H.)** Archeological investigation in Honduras. (Rec. of Past, Wash., 1910, ix, 195-201, 12 fgs.) Briefly describes author's investigations of the mortuary mounds near San Pedro Sula and the Playas de los Muertos, in the valley of the river Chamelecon, on which are also located the ruins of the ancient city of Naco, the remains discovered, etc.—the Blackiston collection is now in the U. S. National Museum.
- Bolton (R. P.)** The Indians of Washington Heights. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y. 1909, iii, 75-109, 5 pl., 6 fgs.) Historical notes, aboriginal remains (shell-heaps, dog-burials, human burials, cave at Cold Spring, stone implements, pottery, including jar of Iroquois pattern, human skeletons, etc.), relations with the first settlers, the town of New Haerlem and the passing of the red man. The remains in question belong to the Wick-quas-keek (corrupted into "Wickers Creek") Indians of the Mohican section of the eastern Algonkians.
- Breton (A.)** Seventeenth International Congress of Americanists, Buenos Aires, May 16th to 24th, 1910. (Man, Lond., 1910, x, 141-144.) Gives brief résumés of most important papers, notes on other proceedings, etc.
- von Buchwald (O.)** Zur Völkerkunde Südamerikas. II. (Globus, Brnschw., 1910, xcvi, 74-75.) Treats of the culture-history, etc., of Peru and the N. W. Coast of S. America (older on the coast and in the mountains, later at L. Titicaca; Ica culture resembles that of Tiahuanaco). Von B. sees Asiatic influences in Peru. Discusses distribution of words for "water (rain)." The whole coast from southern Colombia to the desert of Atacama "was possessed by related peoples, with somewhat uniform culture."
- Bushnell (D. I., Jr)** The bows and arrows of the Arawak in 1903. (Man, Lond., 1910, x, 22-24, 9 fgs.) Reproduces, from a Ms., dated 9 May, 1803, descriptions and drawings of 9 arrows (3 for war; 1 to walk with; 2 for birds; 1 for wild hogs; 1 for fish; 1 for all quadrupeds, and their "Arowaak" names, with notes on the use of the bow and arrow. These arrows are said to be from 5½ to 6 ft. long. The Ms. belonged to Hon. J. H. H. Holmes, who in the early part of the last century was a court officer of Demerara and Essequibo; they are now in Virginia, where Mr B. had access to them.
- Capitan (L.)** Le xv^e Congrès International des Américanistes, Vienne, Septembre 1908. (J. de la Soc. d. Américanistes de Paris, 1908, n. s., v, 221-234.) Brief account of proceedings with notes on principal papers and discussions.
- Les sacrifices humains et l'anthropophagie rituelle dans l'Amérique ancienne. (R. de l'Éc. d'Anthr. de Paris, 1910, xx, 170-179, 15 fgs.) Treats of human sacrifice and ritual cannibalism in prehistoric America, particularly as represented in the ancient Mexican

manuscripts. According to Dr C., for the ancient Mexicans the victim often represented the god and sacrifice meant closer union with him, while his flesh and blood became those of the divine being. This fact removes some of the horrible character attached to these practices by the old chroniclers.

Chamberlain (A. F.) Note sur l'association des idées chez un peuple primitif: les Kitonaga de la Colombie Britannique. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 132-134.) Cites 17 association-groups of words in the language of the Kutenai Indians (birch-bark, onion; wild-cherry, plum, etc.; ear of corn, pine-cone; ear of corn, lupine; rose-hip, apple, etc.; shot, peas; juniper-berries, pepper; elk, horse; grouse, turkey; mud, flour; ice, glass; fog, frost; cloud; dust, smoke, steam; cradle, hobble, corral; sun, clock, watch; salt, vinegar; water, whisky).

— Note sur l'influence exercée sur les indiens Kitonaga par les missionnaires catholiques. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 155-158, 1 pl.) Treats of modification of pagan institutions and ceremonies (e. g. great hunting dance at Christmas times) of Kutenai Indians by the Catholic missionaries; word for "God," etc.; the phraseology of the "Lord's Prayer" (terms for "Our Father," "heaven," "will," "hallowed," etc.); names of the days of the week; influence on art (Shaman; "shaman of whites,"—figure of Christ).

— Noun composition in the Kootenay language. (Anthropos, St Gabriel-Mödling, 1910, v, 787-790.) Cites numerous examples under 9 headings.

Chervin (A.) Anthropologie bolivienne. (Bull. Soc. d'Anthr. de Paris, 1909, v^e s., x, 128-132.) Résumés briefly the *Anthropologie bolivienne* (Paris, 1908, 3 vols.) of the author, containing the results (ethnological and demographical, anthropometrical and craniological) of the Mission Française en Amérique du Sud." Metric photography was employed on a large scale.

Clark (H. W.) The tale of Tshihat. (Pacif. Mo., Portland, 1910, xxiv, 525-530, 9 fgs.) Treats of Tshihat (1833-1908), hereditary chief of the Makahs of Cape Flattery and his troubles with the whites. In 1881 he was made captain of police for his people. He

was finally deposed in favor of a younger man.

Davis (J. B.) Some Cherokee stories. (Ann. Arch. & Anthropol., Univ. of Liverpool, 1910, III, 26-49.) English texts of myths and legends (the author is a Cherokee of Chelsea, Okla.): How the world was made, How they got fire, Why the moon's face is dirty, How they tried to kill the sun, The pleiades, The race between the terrapin and the rabbit, Why the turkey carries a scalp, How the partridge got his whistle, How the rabbit killed Flint, Why the Terrapin's back is patched, Why the woodpecker's head is red, Why the opossum's tail is bare, The first ball game, Why some animals can see at night, The origin of the bears, The race between the crane and the humming-bird, Why the mole has to hide, Why the pheasant drums, The first quarrel, How sin came, How disease started.

Die Choctaw-Indianer am See Pontchartrín. (Globus, Brnschw., 1910, xcvi, 349-351.) Résumés data in D. I. Bushnell, Jr.'s *The Choctaw of Bayou Lacomb, St Tammany Parish, Louisiana* (Bull. 48 Bur. Amer. Ethnol. Wash., 1909).

Dieseldorff (E. P.) Über Klassifizierung meiner archäologischen Funde im nördlichen Guatemala. (Z. f. Ethnol., Berlin, 1909, xli, 862-873, 6 fgs.) Notes on rude, inartistic vessels, idols, etc., found in caves or deep beneath the surface, belonging to the prehistoric inhabitants (probably of Mayan stock); objects from the Lacandon Indians (pottery, sacrificial vessels, etc.), objects from the Kekchi Indians (idols, hollow with hole for producing sounds; pottery, fine enameled vessels, etc.); objects from the Chols or Acalás (idols, heads, etc.), objects of similar kinds from the Pokomchi Indians, etc. D. considers it incorrect to suppose that, because the modern Lacandons carry out certain ceremonies at the temple of Menché-Tenamit, their ancestors built it. The primitive home of the Lacandons is the forest-region west of Usumasintla. The finds at Chamá are probably Kekchi. The finds from Alta Vera Paz resemble the most of all the Maya Codices.

Die südamerikanische Amazonensage. (Globus, Brnschw., 1910, xcvi, 351-352.) Résumés the article of R. Lasch

on "The South American Amazon Legend" in the *Mitt. d. K. K. geograph. Ges. in Wien*, 1910, LIII, 278-280. See Lasch (R.).

Dixon (R. B.) Shasta myths. (J. Amer. Folk-Lore, Boston, 1910, XXIII, 8-37.)

— The Chimariko Indians and Language. (Univ. of Calif. Publ. in Amer. Arch. & Ethnol., Berkeley, 1910, v, 293-380.) Treats of culture (pp. 295-306) and language (307-380). Territory and history (population never more than some hundred), material culture (dress, bodily decoration and ornament, ear-piercing, tattooing; food, roasting and boiling; houses of old type now disappeared; weapons; canoes; pipes; flutes; nets; twined basketry), social organization (only social units were village communities, no clans; monogamy general; puberty ceremonies simple; inhumation; "grass-game," cup-and-ball game, cat's cradle, etc.), religion (shamans of both sexes, instructed in dreams; dance of shaman neophyte, puberty dance, and simple sweat-dance for men only; "round dance" in summer) and mythology (dog chief figure in creation with coyote; fire-myth, animal-stealers), etc. The cultural affinities of the Chimariko are closest perhaps with the Shastan stock. Besides a grammatical sketch this monograph contains (pp. 339-361) the native texts of 6 myths and legends (the Sorcerer, The flood, The unsuccessful hunter, The theft of fire, etc.), with interlinear and free translations, explanatory notes, etc.; and also an English-Chimariko (pp. 363-370) and Chimariko-English (pp. 370-379) vocabulary, two columns to the page, together with some sentences, place-names (pp. 379-380), etc. On pages 337-338 is a list of lexical resemblances between Chimariko and languages of the Shastan families, which together with "the considerable degree of similarity in grammatical and phonetic character between the Chimariko and the Shastan families," are of interest in connection with cultural *rapprochement*. According to Dr D., there is a possibility of real relationship between these two stocks.

Dominian (L.) The pyramids of San Juan Teotihuacan. (Rec. of Past, Wash., 1910, IX, 267-275, 7 fgs.) Describes "Pyramid of Sun" and "Pyramid of Moon," smaller mounds,

remains of dwellings; obsidian knives, etc. The "giants" are also discussed.

Dunlop (—) Instruments en pierre de Texas. (Bull. Soc. d' Anthr. de Paris, 1909, v^e S., x, 56-57.) Notes on some hematite implements and sea-shells found together at Eagle Food, Texas, and sent to the Anthropological Society of Paris.

Eberhardt (C. C.) Indians of Peru. (Smithson. Misc. Coll., Quart. Iss., Wash., 1909, v, 181-194, 2 pl.) Gives list of tribes with estimated population, and notes on Huitotos, Campas, Aguarunas, Huichipairs, Inji-inji (lowest of Peruvian Indians; on Curaray R.), Nahumedes (tradition says they are the Indians who gave rise to the story of the "Amazons" or women warriors), Orejones. Also notes on the tribes as a whole: Form of government, languages (many independent stocks), houses, food, physical characters (dark tribes of Putumayo probably have strains of negro blood from runaway slaves; light Huarayos of Madre de Dios possibly some Spanish blood), mental traits (as a rule quick to adopt customs of whites), polygamy common, diseases (smallpox, beri-beri, etc.), medicines ("wonderful knowledge of value of herbs, plants, roots," etc., a myth), cannibalism (still practiced by some tribes of Putumayo), slavery (exists in Peru, but Indian slaves not harshly treated). Information in this article is from a consular report of 1907 by the author to the Department of State at Washington, and is largely derived from Mr G. M. von Hassel, "probably one of the best authorities on the subject."

— Sound-signalling by Indians of tropical South America. (Ibid., 269-271, 1 fg.) Brief account of the contrivance (suspended "male" and "female" logs hollowed by burning, which are beaten by stick with rubber head) found among several tribes of the Amazonian region in Peru-Brazil, known to the Uitolas as *manguaré*, and by other tribes as *huára*, *tundo*, etc.

"Eine anthropologische Entdeckung von fundamentaler Wichtigkeit." (Globus Brnschw., 1910, XCVII, 336-337.) Note on the investigations of Dr F. Boas as to the changes in skull-form, etc., of immigrants and the children of such, as revealed in the publication of the Immigration Commission re-

- cently issued by the Government at Washington, *Changes in Bodily Form of Descendants of Immigrants* (1910).
- Etienne** (J.) *Les Boruns*. (Anthropos, St Gabriel-Mödling, 1909, IV, 942-944.) Notes on habitat (between Rio Mucury, Rio Jequitinhonha and the Serra dos Aymorés), physical characters (old Indian claiming to be 108 years), customs (house and contents; ear-ornaments of women), language (list of 27 words, pp. 943-944, obtained at Olivença), of the extinct Boruns. The speech is plainly Tupian.
- Farabee** (W. C.) Some customs of the Macheyengas. (Proc. Amer. Antiq. Soc., Worcester, N.S. XX, 127-131.) Treats of attitude toward the dead (no fear; body handled with impunity and disposed of without ceremony), "burial" (body carried on litter from house and thrown into swift river, no ceremony at house or at river; some Indians of the tribe bury with no ceremonies, marking of grave or grave-gifts the bodies of those killed in warfare; some again bury small children among the rocks on the hills), house where death has occurred (if small child had died there, house is still used, but if other member of family, it is abandoned and new one built at some distance; this is done, not from fear of the dead but from fear of the disease that killed him), soul-lore (according to tradition, souls of Macheyengas enter the red deer; the flesh of this animal they never eat, but do not object to others so doing, and will even kill it and cook the flesh for them; the soul is neither the deer, nor the soul of the deer, "it is the end of it when it enters the deer"; they distinguish between the soul and life; the soul "has nothing to do with life, sleep, disease or death"), religion and mythology ("big man in the sky"; creator, but has little to do except to thunder and send rain; attitude towards him of Indians is one of indifference, as is his towards them). These Arawakan Indians of Eastern Peru "make no offerings nor prayers and have no ceremonies, no feasts, no sacred dances, no ceremonial objects, no charms, no fetishes." This paper is valuable for the psychology of primitive man.
- Fewkes** (J. W.) Cremation in Cliff-dwellings. (Rec. of Past, Wash., 1910, IX, 154-156, 2 fgs.) Cites evidences of the cremation of human bodies (bone ashes, smoke-blackened roof, absence of human bones, relatively small number of human burials, etc.) in refuse heaps of caves, on the mesas, etc., indicating a wide distribution of this custom among both the prehistoric and historic peoples of Arizona and the Cliff-dwellers of the Mesa Verde.
- Prehistoric ruins of the Gila valley. (Smithson. Misc. Coll., Quart. Iss., Wash., 1909, v, 403-436, 5 pl., 10 fgs.) Treats of the Middle Gila valley compounds (ruins near Florence, Escalante ruin, Tcurik Vaaki, ruins near Casa Grande, near Blackwater, Santan ruins, Snake and Sweet Water Ruins, Casa Blanca and Gila Crossing ruins), Santa Cruz river compounds (ruins near Tucson, Chakayuma, Aquituno, Quitoac, ruins near Qwahadt), Salt River compounds: Ruins near Phenix (Patrick compound, Kalfus and Heard mounds), Tempe ruins (great Tempe mound, Carroll compound), Mesa City ruins (Stewart compound, Los Muertos, Draine's compound), Ruins on the San Pedro (ruins opposite old Ft Grant, opposite Monmouth, Seven Mile ruin, ruin near Clark's Ranch, Fifteen Mile ruin, etc.). According to Dr F. "these settlements were built by the ancestors of the present house-building Indians of the Southwest"; and "the abandonment of the custom of building Casas Grandes dates back to prehistoric times, and none of the great buildings in the Gila valley were constructed subsequent to the arrival of the Spaniards" (p. 435). The war between the nomads and the house-builders of the Gila had practically ceased before the Spanish advent. The overthrowers of the Casas Grandes were not the Apaches, but rather people from the west, from the Gulf of California. The Pimas and Papagos represent the mixed blood of conquerors and conquered. The circular houses may have been introduced by the prehistoric hostiles from the west.
- Finch** (J. K.) Aboriginal remains on Manhattan Island. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1909, III, 63-73.) Notes on archeological sites (Ft Washington Pt, The Knoll, Cold Spring, Inwood Station, Harlem

Ship Canal, Harlem River, Isham's Garden, Academy Street Garden, Dog burials found in 1895, Shell pockets at 211th St., etc.), chiefly shell-deposits, —the only Indian remains now left are at Inwood and Cold Spring. Mr Calver's discoveries since 1886 are described and some historical references added. The Indians known as Manhattans (their territory includes Manhattan Island and that part of the mainland which is west of the Bronx River north of Yonkers) were a sub-tribe of the Wappinger division of the Mohicans. See Bolton (R. P.), Skinner (A.)

Goddard (P. E.) Apache tribes of the Southwest. (So. Wkmn., Hampton, Va., 1910, xxxix, 481-485, 6 fgs.) Notes on the Jicarilla, Mescalero, etc. Houses, food-gathering, hunting, ceremonies (annual feast of the Jicarilla resembles, and may be copied from, the well-known yearly feast at Taos). The Apache believe that "the present age is one in which the gods are against them," and they have sought to establish a new moon cult in lieu of the old sun religion; but after 6 years have given up the attempt.

— Navajo blankets. (Amer. Museum J., N. Y., 1910, x, 201-211, 12 fgs.) Treats of the beginnings of Navajo weaving, method of weaving, colors of blankets, designs, kinds of blankets, recent acquisitions of the museum (some 42 specimens). The most valuable blankets are those containing *bayeta*, which have not been made since about 1875. The designs are partly taken over from basketry, partly influenced from Pueblo and Spanish sources, partly the result of "a natural growth coordinate with the development of Navajo weaving." In recent years aniline dyes have superseded native ones. Blanket-making is now the chief art of the Navajo.

— Kato texts. (Univ. of Calif. Publ. in Amer. Arch. & Ethnol., Berkeley, 1909, v, 65-238, 1 pl.) Gives native texts, with interlinear and free translations, explanatory notes, etc., of 37 myths, legends, and tales of the Kato Indians of the Athapascan stock, Mendocino county, California (1-9 myths of origin, 10-24 tales of animals, 25-37 tales of the supernatural). The language is "unmixed Athapascan, distinct to a considerable degree from

Wailaki." The myths and tales also show considerable difference from those of the Wailaki. Pomo influence in folklore and culture is traceable. The coyote is a prominent figure. Other figures are: Wolf, yellow-hammer, skunk, elk, gray-squirrel, grizzly, doe, turtle, gopher, meadow-lark, goose, serpent, rattlesnake, milk-snake, water-panther, "man eater," kangaroo-rat, etc. In the creation-myths Nagaitcho and Thunder are prominent. The processes of creation, transforming, and "becoming" in these myths are particularly interesting from a psychological point of view. In one myth a "supernatural child" figures.

Greene (J.) Indian traditions. (So. Wkmn., Hampton, Va., 1909, xxxviii, 691-692; 1910, xxxix, 38-39.) Brief creation legend (Good ruler made man and fish; evil one made snake and monkey); marriage customs; idea of end of world; example of Indian humor; animal stories (why horse and dog cannot speak, but are friends of man); happy hunting-grounds. Author is a Seneca graduate of Hampton Institute.

Grinnell (G. B.) Coup and scalp among the Plains Indians (Amer. Anthropol., Wash., 1910, n. s., xii, 296-310).

Hamy (E. T.) La corbeille de Joseph Dombey. (J. de la Soc. d. Amér. de Paris, 1908, n. s. v, 157-161, 1 fg.) Treats of a willow basket, now in the Trocadero Museum belonging to the American collection of J. Dombey, but evidently not native to the regions explored by him (Peru, Chili, Brazil). Form, texture, ornamentation, etc., suggest the Northwest Pacific Coast region as the place of origin (perhaps some part of California). To the shell disks with which this basket is ornamented feathers seem once to have been attached. Dr H. sees in the resemblances between *ars plumaria* of the Hawaiians and the Indians of California proofs of Polynesian origins of some Indian tribes.

Hardenburg (W. E.) The Indians of the Putumayo, Upper Amazon. (Man, Lond., 1910, x, 134-138.) Treats of the Huitotos: Tribal organization (sub-tribes independent with own chief; vary in number from 25 to 500 or more individuals), language ("a simple dialect, with but little grammar"), physical characters (small but well-formed and strong; epilation; men toe outward,

- women inward; flexible big toe), mutilations (perforation of septum of nose, ear-lobe, etc.), character (humble and hospitable, except the "wild ones"), marriage (few formalities; women naturally chaste), child-birth, naming (name of dead passed on to another), burial under floor of hut (new one then built), tobacco-drinking ceremony, houses (several families in each usually, each one having own place, utensils, etc.), hammocks, weapons (blow-gun and *curare*-tipped arrows; light spear with poisoned tip; *macana*) fishing (nets, spears, hooks); *manguaré* or "wireless telegraphy," dress, food, and drink (preparation from *yuca* and *aguaje* pulp), use of *coca*; dances (rare; paint themselves all over), religion (worship sun and moon; *usiñamu*, a sort of superior being).
- Harrington** (J. P.) Notes on the Piro language. (Amer. Anthropol., Wash., 1909, N. S., XI, 563-594.)
- An introductory paper on the Tiwa language, dialect of Taos, New Mexico. (Ibid., 1910, N. S., XII, 11-48.)
- On phonetic and lexic resemblances between Kiowan and Tanoan. (Ibid., 119-123.)
- On the etymology of Guayabe. (Ibid., 344.)
- "Butterfly" in Southwestern languages. (Ibid., 344-345.)
- Harrington** (M. R.) The last of the Iroquois potters. (N. Y. State Mus. Bull. 133, Fifth Rep. Dir., 1908, Albany, 1909, 222-227, 10 pl.) Gives results of investigation in July, 1908, of pottery-making (jar, pot, bowl) among the eastern Cherokee of North Carolina,—half the specimens obtained were the product of one old woman, who with one other, still knew and practiced the art. The Cherokee pottery of today resembles the Iroquoian type, but "the ancient pottery of the Cherokee embraced forms still more like the Iroquois styles than are those of modern make." The carved decorating paddle became obsolete among the Iroquois at an early date. A few years will see the last of the Iroquoian potters.
- The rock-shelters of Armonk, New York. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1909, III, 123-138, 3 pl., 7 fgs.) Notes on Finch's Rock House, the largest and most important (pp. 125-127), Nebo Rocks, Helicker's Cave, Leather Man's Shelter, Little Helicker's, Mahoney shelter, Quartz Quarry Rock-Shelter, Riverville Shelter, etc., and remains found, giving results of investigations of 1900-1901, etc. In some of the caves evidence of European contact was common. In "Finch's Rock House" a potteryless people first used the cave; then, after a period of non-use came Indians with pottery of the Iroquoian type chiefly; the last Indians represented were Algonkians (Siwanoy or Tankitekes) who saw the coming of the white man. See Schrabisch (M.).
- Ancient shell-heaps near New York City. (Ibid., 167-179, 3 fgs.) Notes on shell-heaps and remains found in them at Tottenville (Staten I., Cold Spring, Pelham Bay Park, near near Westchester, Port Washington, L. I., Oyster Bay, etc.).
- Harsha** (W. J.) The sense of humor among Indians. (So. Wkman., Hampton, Va., 1910, XXXIX, 504-505.) Cites numerous examples from Omaha, Arapaho, Apache, Kiowa, Comanche Indians. The Indian's reputation for gravity has led to a general mistaken impression that he lacks a sense of humor, but those who meet him or who know him well are fully aware that, in the privacy of the *tipi*, or around an evening camp-fire, or out on a companionable hunt; he can be "full of simple pleasantries that are of the essence of humor."
- Haynes** (H. W.) Discovery of an Indian shell-heap on Boston Common. (Rec. of Past, Wash., 1910, IX, 79.) Note on discovery during the autumn and winter of 1909 of traces of an Indian shell-heap (soil blackened from decay of animal substances, broken and black-stained shells of the soft clam, etc.), in one of the trenches excavated for irrigation purposes. No flints or implements of stone or bone occurred, but "a smooth, thin, flat pebble, marked with deeply incised cuts," possibly a game-marker, was found.
- Hervé** (G.) Remarques sur un Crâne de l'Ile aux Chiens, décrit par Winslow, 1722. (R. de l'Éc. d' Anthr. de Paris, 1910, XX, 52-59, 5 fgs.) Treats of the skull of an American Indian from Ile aux Chiens, an islet near Saint-Pierre in the French possessions w. of Newfoundland, and briefly described in the *Mém. de l'Acad. Roy. d. Sciences*

- for 1722 by the celebrated anatomist J. B. Winslow. According to H., this skull (the body to which it was attached, when found in 1721, was "still clothed") is not Eskimo, or Beothuk, but Micmac. It is very dolichocephalic, with very prominent zygomatic regions.
- Hewett** (E. L.) The excavations at El Rito de los Frijoles in 1909. (Amer. Anthropol., Wash., 1909, N. S., XI, 651-672, 13 fgs.)
- Hilliard** (J. N.) Sitting Bull's capture and the Messiah Craze. (So. Wkmn., Hampton, Va., 1910, XXXIX, 545-551.) Treats of the arrest and death of Sitting Bull. In the "messiah craze," Sitting Bull saw his chance for revenge on the white man, and he was one of the first to accept the doctrine of "the Red Messiah."
- Hodge** (F. W.) The Jumano Indians. (Proc. Amer. Antiq. Soc., Worcester, 1910, N. S., XX, 249-268.) Cites historical, ethnological, etc., evidence that the *Jumano* Indians (the "Cow Indians" of Cabeza de Vaca, in 1535), known also as Patarabueyes, "Rayados," etc., of Chihuahua, New Mexico, Texas, and, subsequently, Kansas, were the *Tawehash*, "the name of a division of the Wichita, also the term by which other Caddoan tribes knew the Wichita proper." This identification of the "Jumanos" with the Wichita "accounts for the disappearance of a tribe that has long been an enigma to ethnologists and historians."
- Holand** (H. R.) Are there English words on the Kensington rune-stone? (Rec. of Past, Wash., 1910, IX, 240-245.) Shows that *from*, *of*, *vest*, *illy*, *dhedh*, *mans* may be good Scandinavian. See Upham (W.).
- Holmes** (W. H.) Some problems of the American race. (Amer. Anthropol., Wash., 1910, N. S., XII, 149-182, 15 fgs.)
- van Hynning** (T.) The Boone mound. (Rec. of Past, Wash., 1910, IX, 157-162, 4 fgs.) Treats of the Boone mound in Boone co., Iowa, practically void of the usual artefacts (except a few stone implements, numerous fragments of pottery and many shells of *Unionidae*), but said to be unique in possessing a stone floor. Scattered over the floor were many human bones, including one entire skull and parts of four others. On top of the floor were logs against which on the outside were stone slabs forming an enclosure.
- Ignace** (E.) Les Indiens Capiékran. (Anthropos, St. Gabriel-Mödling, 1910, v, 473-482.) Notes on habitat (upper Maranhão near the Serra dos Canelas), physical characters, manners and customs (*couï* or ear-plug; *toto* or village-chief; marriage-festival; drum and *maraca*), religion (Catholic with many remains of heathenism), language (list of 36 words, p. 479), classification and comparison with other tribes (table, p. 480), history, etc. The Capiékran belong with the Timbiras or Gês (Tapuyan stock).
- Indian workers and leaders.** (So. Wkmn., Hampton, Va., 1910, XXXIX, 277-279, 2 fgs.) Notes on Indian delegates to Washington (Dept. of Interior) from Standing Rock and Cheyenne River reservations *re* cession and opening of Indian lands.
- Jackson** (J.) The upward march of the Indian. (Ibid., 242-245.) Notes results of Indian education since the first bringing of Indians to Hampton Institute in 1878.
- Jones** (S. B.) Indian Warner, a Carib Chief. (Ibid., 555-558.) Gives story of "Indian Warner," half-blood son of Sir Thomas Warner, a colonist of some note, Governor of St. Kitts, who after the Carib massacre of 1629, took one of the women who were parceled out among the whites. He was ultimately killed by the Caribs at the instigation of the English.
- Kessler** (D. E.) The outpost mission of Santa Isabel. (Ibid., 31-32.) Notes on the past and present condition of the Santa Isabel Mission, one of the oldest in southern California. Its first *padre* was Father Craegorio.
- El Capitan Blanco—the White Chief of the Mesa Grande. (Ibid., 1909, XXXVIII, 655-671, 5 fgs.) Treats of Edward Davis, adopted by these mission Indians of California and their hereditary chief Mata Whur or Cinon Duro, the keeper of their sacred traditions. Brief account of the adoption-ceremonies.
- Kinnaman** (J. O.) Chippewa legends. (Amer. Antiq., Salem, Mass., 1910, XXXII, 96-102.) English texts only of three legends of the Lake Superior Ojibwa: "The Phantom Canoe (the story of the wife of Weetshahstyshty Aptapee)," "The White Stone Canoe," and "Wawabezowin" (a sort of Undine myth).

Koch-Grünberg (T.) *Die Chipaya und Curuahé, Pará, Brasilien.* (Z. f. Ethnol., Berlin, 1910, XLII, 609-611.) Introductory historical ethnographical remarks to the article of E. Snethlage (q. v.) on the Chipaya and Curuahé, two Tupian tribes of the Iriri-Curuá region of Pará. The Chipaya is close to the Yurúna language.

Kroeber (A. L.) Noun composition in American languages. (Anthropos, St Gabriel-Mödling, 1910, v, 204-218.) According to Dr K., "of 30 North American families in which the order of composition has been established, 22 place the determining noun differently from the determining verbal or adjectival stem, 8 treat them alike; 29 American families place the determining noun first, 6 place it second; 13 place the determining verb or adjective first, 21 place it second." Illustrations from numerous languages are given. The Indo-European order of composition is followed by the Algonkian, Uto-Aztecan, Kootenay, and some small families in N. California and Oregon (here the determining element, irrespective of its part of speech, precedes the determined noun): in the Maya-Tsimshian type the noun follows; the most common method, especially north of Mexico, is where the noun precedes. The Yokuts "lacks composition nearly as thoroughly as Eskimo," but for quite a different reason. Iroquoian, according to Mr Hewitt, "cannot combine two noun-stems into one word." Eskimo "is a purely derivative language." Shoshonean "employs derivation much more freely than composition." There is evidence that "adjacent languages of unrelated origin and diverse vocabulary have influenced each other in their methods of structure." See Chamberlain (A. F.).

— The Chumash and Costanoan languages. (Univ. of Calif. Publ. in Amer. Archeol. & Ethnol., Berkeley, 1910, IX, 237-271.) Treats of the dialects and territory, phonetics, grammar, etc., of these two Californian linguistic stocks. The Costanoan language has 7 known dialects, in two groups, northern (San Francisco, San José, Santa Clara, Santa Cruz), and southern (San Juan Bautista, Soledad, and Monterey); a comparative vocabulary of these dialects is given on pages 243-249. Besides versions of the Lord's

Prayer, the text of a Monterey legend of the origin of the world, with inter-linear translation, etc., and a few brief songs are given (pp. 253-260). Of the Chumash comparative vocabularies of 5 dialects belonging to 3 groups are given (pp. 265-268), with text of the Lord's Prayer and two brief songs. In spite of marked lexical divergencies the Chumash dialects are comparatively uniform in grammar. On pages 259-263, with a comparative word-list, Dr K. discusses the possible relationship of Costanoan and Miwok, based on lexical and grammatical resemblances, and suggests that if such a relationship be ultimately determined the name Miwok be applied to the resulting larger family of speech. The Miwok of the interior represents perhaps "a more primitive stage of synthetic structure, which has already largely broken down in the coast Miwok dialects and has been replaced by an almost entirely analytic one in Costanoan."

Lasch (R.) Zur südamerikanischen Amazonensage. (Mitt. d. K. K. Geogr. Ges. in Wien, 1910, 278-289.) Brief, well-documented study of South American "Amazon myths," from the report of Orellana in 1541 down to recent attempts at interpretation. Among the tribes credited with "Amazons" are: Natives on the Amazon (named from this) near Trombetas, Indians beyond the Xarayes and Urtueses of Bolivia, Indians east of the Tapacuras, Indians of the Icamíaba mountains at the source of the Nhamundá. The Trombetas region seems specially favored in the earlier reports. The myth itself is widespread over northern S. America; it occurred also in the Antilles and in C. America, in isolated fashion. L. thinks that "the legend of the Amazons is neither a historical nor a new culture-myth, but a mythical story invented to explain social arrangements." It represents the primary economic separation of the sexes and is also only "a somewhat idealized picture of this division of primitive society." It is also an attempt to justify the male-association against the aspirations of the women. L. agrees with Ehrenreich in assigning to this legend an origin among the northern Caribs,—the mythopoeic dis-

position being very marked in the Cariban stock.

Latham (R. E.) *Ethnology of the Araucanos*. (J. Roy. Anthr. Inst., Lond., 1909, XXXIX, 334-376, 2 pl.) Treats of clothing (anciently skins only; spinning and weaving, making "bark" cloth learned from Calchaquís), ornaments (not much given to personal adornment; women's ear-rings, bracelets, pendants, collars, head-bands, etc.; no face-painting nor tattooing now), habitations (primitively *toldo* or skin tent, now wattle and daub huts at first circular, then oval, finally rectangular) and furniture, weaving, skins, pottery (generally made by women; coarse variety for domestic purpose, finer in burial-places), fire (now by matches or with flint and steel; friction method occasionally; no special rites), food (various tubers, fruits, berries, *piñon*, flesh and fowl; maize and beans introduced by Incas; cooking done by women; horse-flesh favorite meat; meals generally at mid-day and sundown; now greatly addicted to drunkenness), agriculture (due to Incas; desultory and primitive even now; irrigation in north adopted from Incas), religion (great admixture of Christian beliefs and customs; rude form of nature-worship; chief deities evil genii to be propitiated; *Pillan*, the thunder-god, now almost entirely replaced by *Ngune mapun*, lord of the earth; moon the only beneficent deity; no hell; Mocha id., starting-place for other world), superstitions (omens, dreams), magic and witchcraft (sorcerers, diviners, exorcists), morals, laws and customs, relationship (list of terms (pp. 357-358), marriage customs (polygamy general, limited by wealth), child-birth, totemism (not now in vogue, but author sees traces in children's names), cannibalism (no case known for nearly a century; only prisoners of war were eaten), war, burials, ceremonies (detailed account of ceremonies of *machi* or medicine-man at house of chief supposed to be poisoned, pp. 365-369).

Laval (R. A.) *Del latín en el Folk-lore chileno*. (An. de la Univ., Santiago de Chile, 1910, CXXV, 931-953.) Cites numerous phrases, expressions, refrains, verses, anecdotes, etc., in Chilean folk-use, containing Latin words and sentences (Latin is no longer a com-

pulsory subject). Curious is the proverb, *Beati indiani qui manducant charquicanem*. Macaronic Latin verses in imitation of liturgical phrase, also occur, with other joco-serious "poems" in which Latin words are included.

— *Cuentos chilenos de nunca acabar* (Ibid., 955-996.) Cites 26 examples of "endless tales."

Léden (C.) *Kurzer Bericht über meine Grönländreise* 1909. (Globus, Brnschw., 1910, XCVII, 197-202, 6 fgs.) Contains notes on Eskimo of Umanatsiak, Umanak, North Star Bay, etc. According to the author, "the Christian Eskimo of Danish Greenland seemed like withering leaves as compared with the heathen Eskimo of Cape York." The "only place, perhaps, in Danish Greenland, where the Eskimo have preserved their culture is Umanatsiak." From Umanatsiak came four singers of the old native songs and the author was able to obtain a number of good phonographic records. A few songs were also obtained elsewhere; observations of dances, etc., were made. In Jacobshavn the Eskimo sang banal religious verses, learned from the missionaries.

Lehmann (W.) *Syphilis und Uta in Peru*. (Globus, Brnschw., 1910, XCVIII, 12-13.) Résumés the data in J. C. Tello's *La antigüedad de la Sífilis en el Perú* (Lima, 1909) and R. Palma's *La Uta del Perú* (Lima, 1908) concerning the alleged existence of syphilis in prehistoric Peru, etc., which question is not settled by these works. *Uta*, may be another disease, leprosy of some sort, and not syphilis.—*Uta* is popularly thought to be carried by a fly or a mosquito. Syphilis-infection of the llama from man has not been substantiated. Tello thinks that the representations on Peruvian pottery refer to syphilis rather than to *Uta*. See Ashmead (A. S.)

Lehmann-Nitsche (R.) *Dibujos primitivos*. (Univ. Nac. de la Plata, Extens. Univ., Confer. de 1907 y 1908, La Plata, 1909, III-132, 49 fgs.) Treats of drawings of children of the white race (Argentinian boys and girls) and of adults of primitive races, especially American Indians.—Guat6, Bakairí, Caingúa, Fuegian, Baniva, Bororó, Ipuriná, etc. (Schmidt, v. d. Steinen, Koch, Ambrosetti, etc. The rarity of trees and plants is noted. Dr L.-N. sees

- parallelism of ideas and artistic development in the child and the uncivilized races.
- Lenders Indian collection.** (Amer. Museum J., N. Y., 1910, x, 92-95.) Brief account of collection made by Mr E. W. Lenders, a noted artist of Philadelphia and bought for the Museum by Mr J. P. Morgan. Represented are the Sioux (costumes especially), Cheyenne, Arapaho, Blackfeet ("medicine man's" costume and paraphernalia, etc.), Crow, Nez Percé, Plains Cree, Apache, Comanche and Kiowa (dress, etc.), Shoshone; also by art-work, weapons, etc., articles of painted buffalo hide. Plains Indians, Indians of the North Pacific Coast, the Southwest and the Eastern Woodlands.
- Levi (E.)** Albinismo parziale eredo-familiare in Negri della Luisiana. (A. p. l'Antrop., Firenze, 1909, xxxix, 5-13, 1 pl.) Treats of hereditary partial albinism involving 14 members of one family-stock (genealogical tree, p. 9) of Louisianian negroes (resident about a century in that State). From a normal negro father and his wife (affected partially with albinism) have descended 15 children of whom 8 are partial albinos, and 5 grandchildren, all partial albinos. Of the normal children 3 are male; of the partial albinos 3. The third generation consists of 4 females and 1 male. Attenuation of the phenomenon with successive generations is shown. In none of these cases was the eye affected.
- Lewis (L. M.)** Sunlight legend of the Warmspring Indians. (So. Wkmn., Hampton, Va., 1909, xxxviii, 685-686.) Poem. Tells how Ah-ah, the crow, got the box of sunlight from Qui-am-er, the eagle, and dashed it down on the rocks, letting the light out into the world.
- The Warmspring Indian legend of the fox and the spirits. (Ibid., 1910, xxxix, 94-98.) Poem. Tells how the crafty fox, Lute-si-ah, made Whool-whool, the lark, inform him how to signal for the spirits, and how he visited the little daughter he had lost, in the spirit-land.
- Libbey (O. G.)** The proper identification of Indian village sites in North Dakota: A reply to Dr Dixon. (Amer. Anthropol., Wash., 1910, N. S. xii, 123-128.)
- Lipps (O. H.)** The co-education of Indians and whites in the public schools. (So. Wkmn., Hampton, Va., 1910, xxxix, 152-161, 1 fig.) Records the success of the Fort-Lapwai (Idaho) co-educational school for whites and Indians (125 Nez Percés, 110 white pupils). The State Normal Schools and State University are open to Indians on the same terms as to whites. At p. 155, the word *Lapwai* is said to mean "the place where the butterflies dwell."
- Loewenthal (L.)** Ein irokesisches Märchen. (A. f. Religsw., Lpzg., 1910, xiii, 479-480.) Gives Mohawk text and English translation of a brief tale,—Kaniengahaka akaran, "People-of-the-hunt (i. e. Mohawk) story" of the "Great Frog" from Ms. of J. O. Brant-Sero.
- Ludwick (L.)** The Oneidas of to-day. (So. Wkmn., Hampton, Va., 1910, xxxix, 34-36.) Many are prosperous farmers; women are energetic and hard-working (almost all have learned lace-making), education appreciated (nearly 200 have been at Hampton; some educated Oneidas have gone abroad to teach, etc., in Canada, New Mexico, etc.), bad effects of money and liquor of whites (particularly during the last two or three years). Last summer the reservation was incorporated as a township. Author is an Oneida girl.
- Manuel (V.)** The Pimas: Christian Indian tribe of the Southwest. (Ibid., 161-162.) Calls attention to peaceful character of this tribe, every member of which belongs to some church, and all the children go to school. The Pima "were tillers of the soil before the first paleface discovered this country." According to M., who is a Pima, the name *Pima* comes from *pimatre*, "I don't know," in the language of these Indians.
- Marelli (C. A.)** La complicación y sinostosis de las suturas del cráneo cerebral de los primitivos habitantes de la República Argentina. (Rev. d. Mus. de La Plata, Buenos Aires, 1909, xvi, 353-487.) Detailed study of sutural complication and synostosis (complication, obliteration; influence of complication, metopism, sex, age, cephalic index, cranial capacity, deformations and anomalies, etc., on obliteration) in the skulls of Argentinian Indians, with comparisons with material from other races, and refer-

ences to the literature of the subject (Ribbe, Frédéric, etc.). The crania investigated number some 600 including 91 Araucanian, 86 Calchaqui, 306 Patagonian, 13 Ona and Yamana, 14 Toba, 1 Guaycurú, 1 Guayaquí, 1 Mataco and 2 Tereno. Complication and age seem not to have direct influence upon the synostosis of the cranial sutures. Influences of metopism, sex (less capacity and a finer cranial type have their effect here also), cephalic index (extreme variations of the index are correlated with analogous variations of ossification; synostosis increases with dolichocephaly, and is retarded in hyper- and ultrabrachycephaly), cranial capacity, deformations and anomalies are found. Greater or less capacity is accompanied by less or greater ossification respectively; deformation by an accentuation of synostosis due to plagiocephaly and changes of ossification parallel with the cephalic index in artificial deformation. The groups studied are characterized by simplicity of serratation of the two upper divisions of the coronal suture (exocranial), quite different from the Indo-European skull, when we find here so often the *pars complicata*. Three sorts of beginning of obliteration occur (temporal, vertex, obelion).

Mead (C. W.) South American. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y. 1910, IV, 307-312, 1 pl., 3 fgs.) Notes on recently acquired specimens. Schmidt and Weiss collections from Baniva Indians of Rio Isana (hut-building, cassava-products, implements used in making *farinha*, *tapioca* and *caxiri*; Furlong Patagonian collection (some 100 specimens; Yahgan spears and basketry; Ona arrow-maker's outfit complete; Tehuelche material. Also decorated paddles from the Madre de Dios and the Rio Beni; prehistoric nose-ornaments from Yarumal, Antioquia (Colombia).

Mochi (A.) Appunti sulla paleantropologia argentina. (A. p. l'Antrop., Firenze, 1910, XL, 203-254, 12 fgs., 1 pl.) Discusses the evidence as to the antiquity of man in the Argentine, and gives the results of the author's studies of the crania of Arrecifes, Chocori, Miramar (La Tigre), Necochea, etc. That other than quaternary man existed in Argentina is not yet proved, the human origin of some of the

objects in evidence being still doubtful. The Arrecifes cranium is of the Lagoa Santa type corresponding to quaternary European skulls of Galley Hill, Engis, Brunn, etc., being not specially "American" in type. The Chocori cranium corresponds to a part of Verneau's platydolichocephalic Patagonian type and to the quaternary Cro-Magnon of Europe. Ameghino's *Homo Pampaeus* (Miramar, Necochea) suggests relationship with the quaternary European type of Chancelade and Combe-Capelle, and with the Eskimo,—it may, indeed, be termed *pre-Eskimoid*, and in relation to the simian forms, *Hapalidoid*. S. doubts that Ameghino's *H. capuline clinatus* is a new species; also his *H. sinmento*.

Montgomery (H.) "Calf Mountain" Mound in Manitoba. (Amer. Anthrop., Lancaster, Pa., 1910, N. S. XII, 49-57, 5 fgs., 1 pl.)

— Recent archeological investigations in Ontario. (Trans. Canad. Inst., Toronto, 1910, IX, Repr., 12 pp., 8 pl.) Gives results of 4 excavations in the so-called "serpent mound," in the township of Otonabee, Peterboro co., with lists of copper (axe, spear, knife; "thin sheet of native silver and copper greatly resembling the pieces of naturally mixed silver and copper seen in northern Michigan), stone (scraper, "banner-stone," adze, gouges, celts, slate spear and arrow-heads, flint and chert scrapers and arrow-heads, limestone bird "amulet") objects, pottery (sherds, pipe), cowry shell from Pacific ocean, flat, circular piece of lead ("nearly similar to the few leaden discs which have been found in Wisconsin"), etc. Prof. M. concludes that the earthwork in question is an artificial mound intended for the burial of the dead; it is of prehistoric date (ca. 1000 years old); no evidence of contact with whites. The skeletal remains and the character of the artifacts indicate that "these Ontario mounds are closely related to those of Ohio." They were perhaps built by the Hurons.

Morice (A. G.) The great Déné race. (Anthropos, St Gabriel-Mödling, 1910, I, 113-142, 419-443, 643-653, 13 pl., 38 fgs.) Continuation of monograph on Athapaskan tribes. Treats of hunting (criterion of tribal status, fur-bearing game of Dénés, modes of hunting,

chase, impounding, decoying, snaring, beaver-hunting, observances of the hunter, game laws and etiquette), fishing (fishes and fish-names, ichthyophobia in the south among Navahos and Apaches, fish-nets, fish-traps, other fishing methods, fishing observances), berry picking and preserving, esculent roots and plants, occupations of Hupa women (food-gathering and preparation), sheep-tending and agriculture among the Navahos, occupations according to seasons among Dénés of the North, travel and transportation (snow-shoes, and snow-shoeing), sledges (until about a century ago "women-sledges only were known among the northerners," their dogs being unfit for draught), and sleighing, hauling, canoes and navigation (sails now used, but not before advent of whites; no truly native name for "sail" in Déné tongues), commerce (home transactions, intertribal commerce, aboriginal middlemen, native currency of *hiaqua* or *dentalium*), the trading companies and their relations with and influence upon the Indians, modern currency of the fur-trade, etc.

Morley (S. G.) The inscriptions of Naranjo, northern Guatemala. (Amer. Anthropol., Wash., 1909, N. S., XI, 543-562, 1 fig.)

Nelson (N. C.) The Ellis Shell-mound. (Univ. of Calif. Publ. in Amer. Arch. & Ethnol., Berkeley, 1910, VII, 357-426, 25 pl.) Gives results of investigations of 1906-1907 of the Ellis Landing mound near Richmond, San Francisco Bay, the largest of over 400 in this region, with descriptions of human remains (the mound, used from the beginning for burial purposes, and from 3,000-4,000 years old, must have contained several thousand skeletons,—from the portion excavated 160 more or less complete were obtained), artefacts, etc. (about 630 implements, weapons, ornaments, etc., of stone, bone, antler, shell; meager indications of pottery and textiles), etc. Whatever peoples (if more than one) dwelt upon the mound, "were all essentially of the same type of culture (no important breaks) and the last occupants . . . were probably Indians similar to those that lived in Middle California within historic times."

— Shell mounds of the San Francisco Bay region. (Ibid., 1909, VII, 309-

356, 3 pl., map.) Résumés results of investigations of 1908; on the map are located 425 separate accumulations, but at greater distances from the shore many more evidently exist and earlier the number must have been larger still. The mounds range from a basal diameter of 30 to one of 300 feet; in height from a few inches to 30 feet; the typical outline is oval or oblong. The bulk of the mound-material is made up of the soft-shelled clam," and the "soft-shelled mussel." The condition of the animal bones found suggests the absence of the dog. The burial of human bodies seems to have been by interment rather than cremation (occasional evidence of latter), group burials being not uncommon. The material culture is "neolithic," and there are certain minor local variations. On its positive side, in its broader features, this culture "conforms to that of the late Indians of the surrounding territory roughly designated as Middle California." Some of the mounds are at least from 3,000 to 4,000 years old; the mound-territory could have contained 20,000 to 30,000 persons.

Newton (E. A.) Some observations on Indian education. (So. Wkmm., Hampton, Va., 1910, XXXIX, 281-293.) Argues that "the logical plan to be pursued by the Government" is "preparation for the gradual assimilation of Indian children by State school systems." The Indian should first be taught "what he *needs* to know"; and *initiative* should be brought out in the Indian child. Character must be educated.

Nordenskiöld (E.) Meine Reise in Bolivia 1908-1909 (Globus, Brnschw., 1910, XCVII, 213-219, 13 fgs.). Contains notes on the Aśluslay (in many of their villages no white man has ever been seen; they now count some 10,000 souls); Tapiete ("a Guaritized Chaco tribe"; deaf-mute signs collected); Chané (many legends obtained; Arawakan "half-culture" in E. Bolivia); Yanáyguua (partly-wild Tapiete); the wild Tsirákua of the Rio Parapiti and Rio Grande region, with very low culture (Samucan family; artefacts obtained); Yuracaré and Chacobo (good collections made); Movima and Chimane, the latter closely related to the Mosetenes; Trinitarios (civilized); Guarayús; Chiriguano, etc. Mounds

of the Rio Yvari region, graves, etc., with urn-burial (later culture; the older buried the dead simply laid out straight). The secret language in use among the Chané is Arawak, showing their pre-Guaranian speech. Important archeological finds were made in the Caipipendi valley. Altogether N.'s collections, ethnographic and archeological numbered some 11,000 specimens.

— Sind die Tapiete ein guaranisierter Chacostamm? (Ibid., 1910, xcvi, 181-186, 6 fgs., map.) Ethnological notes (houses, ornaments and dress, *tembeta*, food, implements, tattooing, language, etc.) on the Tapiete (Tapii, Tapuy), an Indian tribe of the region between 20° and 21° 30' S. lat. and 62°-63° W. long. in Bolivia, with a sketch-map of the distribution of the Indians of the Bolivia-Argentina border-region. According to N. the Tapiete belong culturally with the Mataco, Choroti, Toba, etc., although they now speak Guarani; they are, in fact, "a Guaraniized Chaco people."

— Spiele und Spielsachen im Gran Chaco und in Nordamerika. (Ztschr. f. Ethnol., Berlin, 1910, XLII, 427-433, 12 fgs.) Describes "dice-games" (in detail) on the Lengua, Choroti and other Chaco tribes; "hockey" of the Matacos; racket ball game of the Chiriguano; "buzz," "bean-shooter," "bull-roarer," tops, stilts, etc., are noted as in use among one or other of the Chaco tribes. References to the corresponding games in Culin's monograph (Rep. Bur. Amer. Ethnol., 1902-1903) are given. Some (if not most) of the dice-games of the Gran Chaco Indians have Spanish or Quechuan elements. The *taba* game, with astragalus bones, is of Spanish origin. In the Mataco "hockey" sometimes 50 Indians take part. N. is preparing a monograph on S. American Indian games.

Nordenskjöld (O.) Från danska Syd-västgrönland. (Ymer, Stockholm., 1910, xxx, 17-46, 12 fgs.) Account of visit in 1909 to Danish S. W. Greenland. Pages 33-41 treat of the Eskimo (houses and settlements, trade, education, social life, etc.) As to race-mixture, N. observes, "all the individuals of importance in the modern development of Greenland are of mixed blood."

Nuttall (Z.) The Island of Sacrificios. (Amer. Anthropol., Wash., 1910, N. S., xii, 257-295, 11 pl., 1 fg.)

Odum (H. W.) Religious folk-songs of the Southern Negroes. (Amer. J. Relig. Psychol., Worcester, 1909, iii, 265-365.) Forms Chapters I-II of a projected volume on *Negro Folk-Song and Character*. Numerous specimens are given, and content discussed. Treatment of God, Jesus, Satan, Hell and Heaven, reference to religious and other historical characters, mother and other relatives, sinners of various sorts, calamities and afflictions, Bible references, etc. The songs here considered "are distinctly the representative average songs that are current among the negroes of the present generation," and they "are as distinct from the white man's song and the popular 'coon songs' as are the two races." These songs are "beautiful, childlike, simple and plaintive." The "spirituals" current now "are very much like those that were sung three or four decades ago." Little trace of original African songs can be found in the songs of today. Spontaneous and individual compositions are common. This monograph is a valuable addition to the literature of the folk-lore of the American negro.

O'Donnell (S.) People of the puckered moccasin. (So. Wkman., Hampton, Va., 1910, xxxix, 439-440.) Notes on name (*Ojibwa* or *Chippewa* means "people of the puckered moccasin"), art and ornament, activities, religion (great and less spirits; summer-taboo of legend-telling; *medewiwin* still has influence) relations with whites, etc. Author is a Chippewa woman of Mahanomen, Minn.

Orchard (W. C.) Notes on Penobscot houses. (Amer. Anthropol., Wash., 1909, N. S., xi, 601-606, 3 fgs.)

— Penobscot collection. (Anthropol. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, iv, 282-284, 4 fgs.) Notes on recent acquisitions: birch-bark vessels with ornamentation, wood-carving (decorated cradle-board), splint basket, hair-brush, metate and muller.

Outes (F. F.) Informe sobre la IVª reunión del Congreso Científico (1º Panamericano) Santiago de Chile, 25 de diciembre de 1908 á 5 de enero de 1909, presentado al Señor Presidente de la Universidad. (La Univ. Nac. de La Plata en el IVº Congr. Científ., Buenos Aires, 1909, 41-46, Repr.) Brief report to President of University

on the First Panamerican Scientific Congress, held at Santiago, Dec. 25, 1908-Jan. 5, 1909. Contains (pp. 44-46) alphabetical list of papers by authors not connected with the university.

— **Comunicación preliminar sobre los resultados antropológicos de mi primer viaje á Chile.** (Ibid., 216-221.) Gives results of anthropological expedition to Chile in February-April, 1908. Dr O. measured 50 male natives of Chiloe (av. stature 1,603 mm., av. cephalic index 80.90), 2 male and 7 female Alacalufs (av. stature of males 1,597 mm., females 1,511; av. cephalic index of males 78.96, females 81.31), and 11 female and 3 male Onas (av. stature of males 1,781 mm., females 1,577; av. cephalic index of males 76.52, females 80.25). Color of skin and eyes are also given. An interesting male cranium (ceph. ind., 72.41) from the Guaitecas is., and a female skull (ceph. ind., 78.40) from the same locality, are described (p. 219).

— **et Bücking (H.)** Sur la structure des scories et "terres cuites," trouvées dans la série pampéenne et quelques éléments de comparaison. (R. d. Mus. de La Plata, Buenos Aires, 1910, xvii, 78-85, 1 pl.) Supplement to previous memoir (see *Amer. Anthropol.*, 1909, N. S., xi, 808). Gives descriptions and microphotographs of the lava of Monte Hermoso and the material under discussion, also of the loess of Monte Hermoso and the material in question from Chapadmalal, in comparison with scoria of maize sweepings, scoria produced in the laboratory, and the material in question from Los Talas. The artificial human origin of the scoria and "terra cotta" is disproved.

Parker (A. C.) Iroquois uses of maize and other food plants. (Educ. Bull. N. Y., No. 482, N. Y. S. Mus. Bull. 144, Albany, 1910, 1-119, 31 pl., 23 fgs.) This valuable monograph, after briefly treating of maize, or Indian corn, in history, early records of corn cultivation among the Iroquois and cognate tribes, deals with Iroquois customs of corn cultivation (pp. 21-36), ceremonial and legendary allusions to corn (36-40), varieties of maize used (41-43), corn-cultivation terminology (44-45.) utensils employed in the preparation of corn for food (45-58), cooking and

eating customs (59-65), foods prepared from corn (66-80), uses of the corn plant (80-88). Pages 89ff. treat of the use of beans and bean-foods, squashes and other vine vegetables, leaf and stalk foods, fungi and lichens, fruit and berry-like foods, food nuts, sap and bark foods, food-roots. A welcome feature is the giving (in phonetic transcription) of the Iroquois names of foods, articles, processes, plants, and parts of plants, implements, etc., concerned (a good contribution to philology,—and the author gives them in the Seneca dialect, for one reason because "the Seneca are the most conservative of the Iroquois and remember more concerning their ancient usages").

Pennsylvanien zur Zeit Penns. (Globus, Brnschw., 1910, xcvi, 189-190.) Cites items concerning the Delaware Indians of Pennsylvania in the time of Penn from E. Heuser's *Pennsylvanien im 17. Jahrhundert und die ausgewanderten Pfälzer in England* (Neustadt, 1910).

Perkins (G. H.) Aboriginal remains in the Champlain valley. (Amer. Anthropol., Wash., 1910, N. S., xii, 607-623, 9 pl.)

Peterson (C. A.) A possible father for Sequoya. (Ibid., 132-133.)

Pierini (F.) Mitologia de los Guarayos de Bolivia. (Anthropos, St Gabriel-Mödling, 1910, v, 703-710.) First part of article on the mythology of the Guarayos of Ascensión, Bolivia. Principal figures are *Tupa* or *Tumpa* (higher good spirit), *Abaangui* and his brother *Zaguaguayu*, and *Candir*. *Mbiracucha* (evidently Quechuan *Viracocha*, also appears as *Mbiracucha*) made the land of the Brazilians, *Abaangui* that of the Guarayos, *Candir* that of the negroes. *Abaangui* in the legends comes to figure as the chief progenitor to the neglect of the rest. The journey to the land of ancestors is described with some detail.

Pittier (H.) Costa Rica—Vulcan's Smithy. (Nat. Geogr. Mag., Wash., 1910, xxi, 494-524, 32 fgs.) Some of the illustrations (pottery-making) are of ethnologic interest.

Pratt (R. H.) The Indian no problem. (Proc. Del. Co. Inst. Sci., Media, Pa., 1909, v, 1-21.) Cites examples of Indian acceptance and successful maintenance of white civilization (e. g. Dr

- Carlos Montezuma, a full-blood Apache), argues that civilization and savagery are both only "habits." The policy of reservations and merely Indian schools is wrong; likewise much of missionary work which keeps the Indian Indian. The Indian "must get into the swim of American citizenship."
- Prince (J. D.)** A Passamaquoddy aviator. (*Am. Anthropol.*, Wash., 1909, N.S., XI, 628-650.)
- The Penobscot language of Maine. (*Ibid.*, 1910, N.S., XII, 138-208.)
- Radin (P.)** The clan organization of the Winnebago. A preliminary paper (*Ibid.*, 209-219).
- Reproduction of the ruins at Mitla, Mexico.** (*Amer. Museum J.*, N. Y., 1910, X, 95-101, 4 fgs.) Describes the reproduction of the south chamber and chamber of the grecques and the court of the quadrangle of the grecques in the restaurant of the museum. The stained glass windows represent pre-Columbian mythologic figures from an ancient Codex.
- Richards (J. E.)** The Y. M. C. A. secretary for the Sioux. (*So. Wkman.*, Hampton, Va., 1910, XXXIX, 150-152, 1 fig.) Account of Stephen Jones, an Indian now Secretary of the Y. M. C. A. among the Sioux, having under his charge some 60 Associations, from Poplar, Montana, to Santee, Neb.
- Rivet (P.)** Note sur deux crânes du Yucatan. (*J. de la Soc. d. Américanistes de Paris*, 1908, N. S. V, 251-259, 4 fgs.) Treats, with details of measurement, description, etc., two skulls exhumed in 1907 by M. de Périgny at the church of Chichanha in southern Yucatan and now in the collection of the Anthropological Laboratory of the Museum of Natural History (adult male; child of 5 to 6 years). The index of the adult skull is 93.16 and it does not seem to have been deformed. The type is antithetic to that of Lagoa Santa. To the list of Yucatecan skulls available for comparison should be added the cranium from Progreso studied by Boas (*Proc. Amer. Antiq. Soc.*, 1890).
- Recherches anthropologiques sur la Basse-Californie. (*J. de la Soc. d. Américanistes*, Paris, 1909, N.S., VI, 147-253, 15 fgs., map, bibliogr.) Treats with details of measurements and description (stature from long bones; bodily proportions; particular bones: ribs, and vertebrae, clavicle; humerus, radius, metacarpians, coccic bone, sacrum, femur, tibia, peroneum, astragalus, calcaneum, metatarsians and phalanges), of the physical characters and crania (12 male and 3 female adult; 3 children) of the Indians of Lower California, chiefly from El Pescadero and Espiritu Santo id., all probably belonging to the Pericu tribe of the Yuman(?) stock. Altogether 188 long bones of adults and 52 of children were studied. The bones of children are treated on pages 68-70. These Lower Californian Indians are characterized by absence of platycnemia, a high pilastric index, low relative length of the neck of the femur and low torsion, marked sexual dimorphism, greater robusticity of the proximal over the distal segment of both limbs, stature below the average. The average cranial capacity is 1,438 c. cm. for males and 1,325 for females; average cephalic index, males 66.15, females 68.50. According to Dr R. the Indians in question were of quite limited distribution in the Lower Californian area; they are closely related to the South American type of Lagoa Santa and present likewise marked resemblances with the hypsistenocephalic race of Melanesia and Australia. Ten Kate's view of a resemblance between the skulls of Lower California and those of Lagoa Santa, set forth in 1884 is thus confirmed.
- Roe (W. C.)** A broom factory for Winnebago Indians. (*So. Wkman.*, Hampton, Va., 1910, XXXIX, 459-460.) Suggests such a plant as likely to help much in the renaissance of these Indians. One of the leading members of the tribe has already begun making and selling brooms on a small scale; and the region is well-adapted for raising broom-corn.
- de la Rosa (G.)** A propos de la redécouverte de la ville antique de Choquéquirao sur la rive droite de l'Apurimac, Pérou. (*J. de la Soc. d. Américanistes de Paris*, 1908 [1909], N. S. V, 261-264.) Cites references to the "famous Inca city" of *Choquéquirao* ("cradle of gold"),—the name does not occur earlier than the close of the 17th century,—and its reported discovery in 1909 by Prof. H. Bingham of Harvard [Yale].
- Sapir (E.)** Two Paiute myths. (*Mus.*

- Journ., Univ. of Pa., Phila., 1910, I, 15-18.) English texts of the Stratagem of Wood Rat and The Contention of Sparrow Hawk and Gray Hawk, obtained from Tony Tillohash, a young Paiute Indian from S. W. Utah. Many myths were gathered from this source and the author intends to publish a volume of Paiute texts, with translations, etc.
- An Apache basket-jar. (Ibid., 13-15, 1 fig.) Detailed account of a large urn or jar-shaped basket (decorated), from the Arizona Apache, said to have taken two years in the making. An idealized form of the smaller and less profusely decorated flat-bottomed basket jar used by the Apache for storage purposes.
- Takelma texts. (Anthrop. Publ. Univ. of Penn., Phila., 1909, II, 1-263.) See *Amer. Anthropol.*, 1910, N. S., XII, 320, review by T. Michelson.
- and Dixon (R. B.) Yana texts. (Univ. of Calif. Publ. in Amer. Arch. and Ethnol., Berkeley, 1910, IX, 1-235.) Gives native text with inter-linear and free translations, explanatory notes, etc., of 9 myths in the central dialect, 4 in the northern, beside 9 items concerning manners and customs, all by Dr Sapir; also 2 myths in the northern dialects and 13 Yana myths. (pp. 209-235), collected by Dr Dixon. Among the principal figures are coyote, blue-jay, pine-marten, loon, buzzard, heron, lizard, fox, grizzly, woodpecker, wood-rat, rabbit; the flint people, the goose people; the rolling-skull. This is a decided addition to the mythological literature of the Yana stock. In Curtin's *Creation Myths of Primitive America* (Boston, 1903) are printed "thirteen Yana myths, some of which are closely parallel forms of myths published in this volume," but neither names of informants nor places where the materials were obtained are given by Curtin. Curtin's version of "the theft of fire" and that obtained by Dr Sapir are interesting for comparison.
- Sapper (K.) Der Feldbau mittel-amerikanischer Indianer. (Globus, Brnschw., 1910, xcvi, 9-10.) Treats of agriculture among the Central American Indians,—grubbing and "Pflanzstockbau" (not *Hackbau*, as the role of the hoe is not great here). Central American agriculture is attended to by the men,—the Caribs, however, where the "agriculturalists" are women, are a South American people. Dr S. believes that for the South American Indians, negro and South Pacific peoples, where agriculture is largely the concern of women, it was invented by them; but in C. America, in all probability man has been the inventor.
- Schmidt (M.) Szenenhafte Darstellungen auf alt-peruanischen Geweben. (Z. f. Ethnol., Berlin, 1910, XLII, 154-164, 10 fgs.) Treats of scenes represented on ancient Peruvian fabrics from Pachacamac in the Museum für Völkerkunde in Berlin (old Tiahuanaco style with human figures; boat-scene on cotton fabric; picture-writing; plantation-scenes; mythologic motif; animals helping to build a house, etc.) S. thinks that the loom, the plant-motifs and the mythological coincidences with E. Asia, suggest trans-Pacific origins.
- Schrabish (M.) Indian rock-shelters in northern New Jersey and southern New York. (Anthrop. Papers Amer. Mus. Nat. Hist., N. Y., 1909, III, 139-165.) Notes on rock-shelters in Passaic co. (Upper Preakness, Pompton Junction), Morris co. (Pompton Plains, Towakhow), Rockland co. (Torne Brook, Torne Mt., Ramapo river, Pound Hill, Mine Hill), Orange co. (Tuxedo, Horstable Rock, Goshen Mt.). The frequenters of these shelters were all Algonkian Indians,—those of northern Jersey the Minsi division of the Lenapé, those of the Ramapo Mt shelters either Minsi or Mohegans, but the determination of the boundaries between the two is difficult. Since 1900 the author has discovered altogether 17 such shelters, 9 in New Jersey and 8 in New York. The remains found in some indicate great frequenting by Indians; those with a northern exposure invariably show few signs of former occupation. All are situated near water. They seem to have been "used only temporarily and chiefly during the hunt." A succession of culture-horizons is indicated in all. See Harrington (M. R.).
- Seler (E.) Die Tierbilder der mexikanischen und der Maya-Handschriften. (Z. f. Ethnol., Berlin, 1909, XLI, 784-846, fgs. 415-653; 1910, XLII, 31-97, 242-

- 287, fgs. 654-1005.) Continuation of detailed study of the figures of animals in the Mexican and Maya Mss.: Birds (eagle, vulture, owls, *moan*-bird, turkey, *Yax cocah mut*, quail, grouse, dove, heron, etc.), reptiles, etc. (crocodile, tortoise, lizard, serpents, rattlesnake, frog, toad, fishes), insects, etc. (butterfly, beetles, grasshopper; the "bee" of some authorities is according to S., a beetle, of some sort; spider, scorpion, centipede; wingless insects, larvae, worms), crabs, snails, shell-fish, etc.
- Bericht über die Reise Dr Kissenberth's. (Ibid., 1909, xLI, 965-968.) Notes on Dr K's travels among the Carayá and Cayapó Indians of the Araguaya region in Central Brazil in 1909. The Tapiapé were also visited. Some 300 ethnological objects (including 22 mask-costumes) were collected. In the Cayapó village of Mekaronkotukikre a great dance-festival was witnessed. Many excellent photographs were obtained.
- Costumes et attributs des divinités du Mexique selon le P. Sahagun. (J. Soc. d. Amér. de Paris, 1908 [1909]. N. S., v, 163-220, 14 fgs.) First part of Sahagun's account of the costumes and attributes of Mexican deities. Translated from E. Seler's "Ein Kapitel aus dem Geschichtswerk des P. Sahagun," in *Veröff. aus dem Kgl. Mus. f. Völkerkde*, 1890.
- Antrittsrede. (Stzger. d. k. preuss. Akad. der Wiss., Berlin, 1909, xxxiii, 867-870.) Treats of the study of the languages and civilizations of the ancient peoples of Mexico and C. America, with references to the work of Buschmann, A. v. Humboldt, Förstermann, and the patronage of the Duc de Loubat, and the progress hitherto made in interpreting manuscripts and explaining the significance of statues, monuments, etc.
- Seljan (M. u. S.) Drei südamerikanischen Sagen. (Globus, Brnschw., 1910, xcvi, 94-96.) German texts only of "Los Penitentes" (origin of snow-figures resembling human form), "Lake Ipacaray (origin through curse of woman, whose daughter had died of thirst), and "Jandira" (tale of a cacique's daughter), from Punta de Vacas, the Itararé (a tributary of the Paranapanema), L. Ipacaray, etc., in the Paraguay-Brazil-Argentina border region (Tupí-Guaraní area).
- Tupí und Guaraní. Eine theokosmogonische Indianerlegende. (Ibid., 1910, xcvi, 160-161.) Gives German text of tale of brothers Tupí and Guaraní, a legend of fratricide (cf. Cain and Abel), obtained from the Indians of the Rio Maracá, a tributary of the Amazon. Tupí became the ancestor of the Pitiguarás, Tupinambás, Tabajarás, Cahetes, Tupiniquiás, and many other tribes; Guaraní became ancestor of the Guayanás, Carijós, Tapés, etc.
- Shimer (H. W. and F. H.) The lithological section of Walnut Canyon, Arizona, with relation to the Cliff-dwellings of this and other regions of Northwestern Arizona. (Amer. Anthrop., Wash., 1910, N. S., xii, 237-249, 4 fgs.)
- Shufeldt (R. W.) Examples of unusual Zuñian pottery. (Rec. of Past, Wash., 1910, ix, 208-212, 3 fgs.) Describes two rather unique jars obtained in 1885 in the Pueblo of Zuñi. One of these is elaborately decorated but is a crude piece of work, made perhaps by some little girl (the make is modern, but the reliefs archaic in style of pattern, etc.). The other, with "scarified" ornamentation, may likewise be the work of an unskilled potter.
- Skinner (A.) The Winnebago Indians of Wisconsin. (So. Wkmn., Hampton, Va., 1910, xxxix, 217-221, 4 fgs.) Notes on name, history, dress and ornament, religion (still hold to ancient beliefs; two families converted to Christianity and two to the "Mescal religion"), relations with whites (friendly; evil influence of whisky), moral condition (very good, "much higher than neighboring Ojibway and imported New York tribes"). Many of these Indians still live in "the primitive semi-globular mat-houses."
- A visit to the Ojibway and Cree of Central Canada. (Amer. Museum J., N. Y., 1910, x, 9-18, 11 fgs.) Gives account of trip of the summer of 1909 among Ojibwa and Cree of Lac Seul, Ft Osnaburgh (on L. St Joseph), Ft Hope, the Albany river, etc. Notes on shaman, influence of white culture (few practice primitive culture); author offered Indian girl by father (medicine-man). According to S., Ojibway once lived further to the south, and since coming north they have not only given up many of the

manners and customs of the typical Ojibway of the south, but have also taken on some of the customs of the Eastern Cree. In addition they have "evolved some new points of culture distinctively their own."

— Iroquois material. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, IV, 278-281, 2 fgs.) Notes on recently acquired specimens: Onondaga "false faces," Seneca witch masks, elk-horn war-club (fine example but non-Iroquoian in design and form, being decidedly Siouan), ornamented burden-strap, Seneca bowls, etc.

— Cherokee collection. (Ibid., 284-289, 4 fgs.) Notes on winnowing-basket, pottery, rattles, clothing, weapons, ceremonial objects (arm-scratcher, dance-wand, masks), dice-games, etc., from the Eastern Cherokee of North Carolina.

— Wisconsin Winnebago collection. (Ibid., 289-297, 1 pl., 7 fgs.) Notes on skin-tanning, ear-rings, hair-dress, moccasins, leggings, other garments, garters, head-dress, bead belts and cross-belts, medicines, utensils and appurtenances of shamanism, (bag, rattle, doll, etc.), ball-game (lacrosse rackets), cup-and-ball game, tomahawk pipe, etc.

— The Lenapé Indians of Staten Island. (Ibid., 1909, III, 1-62, 12 pl., 5 fgs., map.) Notes on 24 archeological sites, descriptions of specimens (stone implements, hammerstones, rubbing or polishing stones, knives, drills and scrapers, banner stones, plummets, stone mask, bone and antler tools, pottery, pipes, copper, trade articles; history and ethnography of Staten Island (pp. 29-38); cultural reconstruction (pp. 38-58). The prehistoric culture of Staten Island was "identical with that of the Algonkin Lenapé, Hackensacks, Raritans and Tappans of the historic period." The archeological remains, as a whole "differ from those of the Mahican of the Hudson valley and the tribes speaking Algonkin dialects in New England and Long Island in a number of ways." Iroquois traces are faint.

— Archeology of Manhattan Island. (Ibid., 111-121, 9 fgs.) Notes on arrow-points, net-sinkers, stone implements of various sorts, gorget, "banner-stones," bone and antler implements, awls, etc., pottery (two rare methods

of design). On 214th St., near East River, "a splendid and nearly perfect Iroquoian vessel of great size was found in 1906.

— Archeology of the New York Coastal Algonkins. (Ibid., 211-235, 6 fgs.) Notes on chipped articles (arrow and spear points, knives, scrapers, drills), rough stone articles (hammerstones, netsinkers, hoes, hand choppers, axes, celts, adzes, gouges, pestles, mullers, grinders, polishing stones, sinew stones, mortars, pigments, paint-cups, plummets, masks, knives, beads), polished stone articles (gorgets, amulets, banner-stones, pipes, steatite vessels), pottery pipes and vessels, metal beads, articles of shell (wampum, pendants, scrapers, potter stamps, etc.), fossils, articles of bone and antler (awls, needles, arrow points, harpoons, beads and tubes, worked teeth, turtle shell cups and rattles, cylinders, pottery stamps, etc.), trade articles. During historical times the Delaware, Wappinger and Montauk occupied this area, and the remains found indicate no very great geological antiquity,— the oldest remains in every case are Algonkian. Absence or scarcity of steatite vessels, long stone pestles, gouge, adze, and plummet and the abundance and character of bone and pottery articles indicate that the local Indians were "intermediate in character between the Lenapé on the south and west and the New England tribes on the east and north,"

Smith (De Cost). Jean François Millet's drawings of American Indians. (Century, N. Y., 1910, LXXX, 78-84, 5 fgs.) Reproduces, with notes, etc., pictures of Indian and frontier life made by Millet under the inspiration of Bodmer, the Swiss artist, who had been in America among the Indians of the Canadian Northwest. In 1852 4 lithographs, of which parts were due to Bodmer, were published. One was called "Simon Butter," and later "The Indian Mazzeppa."

Smith (H. I.) A visit to the Indian tribes of the Northwest Coast. (Amer. Museum J., N. Y., 1910, X, 31-42, 7 fgs.) Treats of expedition of summer of 1909. Kwakiutl of Alert Bay (burial in tree-tops still in vogue; even Christian cemetery burials show traces of old customs; totem poles, etc.); Kwakiutl of Rivers Inlet (potlatch

with labor-agitation); Bella Coola (chipped implements marking the farthest north of art of chipping stone in British Columbia; wooden representatives of "coppers" and canoes in native cemetery; carved posts); Tsimshians of Skeena and Nass rivers, etc.; Tlingits of Wrangell (totem-poles, carved grave posts and mortuary columns; Chilkat blankets). See Taylor (W. S.).

— Fire-making apparatus. (So. Wknn., Hampton, Va., 1910, xxxix, 84-94, 6 fgs.) Describes various methods of producing fire: The fire-plow (Polynesia, Papua, Australia), fire-saw (usually bamboo; Malay Archipelago, Farther India, etc.), fire-drill (American Indians, Africa, Ceylon, and a large part of Australia; simple among Thompson Indians of British Columbia; string-drill of Ojibwa; pump drill of Iroquois; complicated forms of string-drill, bow-drill of Chukchee and Eskimo), flint and iron ("strike-a-light"), fire-syringe (Malaysia, Farther India), use of tinder, slow-match, friction-matches, optical fire-making lens or mirror, electricity, etc.

— Archeological remains on the coast of northern British Columbia and southern Alaska. (Amer. Anthropol., Wash., 1909, N. S., XI, 595-600, 2 pl., 2 fgs.)

— An unknown field in American archeology. (Bull. Amer. Geogr. Soc., N. Y., 1910, XLII, 511-520.) Treats of the area stretching from the Gulf of Mexico to the Arctic Ocean and occupying most of the country between the Mississippi valley and the Coast Range,—"darkest archeological America," the character of the peoples inhabiting it, their culture, etc. An interesting part of this area is the region of Wyoming in which numerous archeological discoveries have recently been made (new type of steatite pot; stone circles; prehistoric quarries; pottery; boulder figures, petroglyphs, etc.)

— Ancient methods of burial in the Yakima valley, Washington. (Amer. Antiq., 1910, XXXII, 111-113.) Notes on rock slide graves (Naches river, Nez Percé region) and cremation circles,—these may be "the caved-in remains of earth-covered burial lodges, built somewhat on the plan of the semi-underground winter-houses."

— British Columbia and Alaska. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, IV, 298-299, 1 pl., 1 fg.) Notes on recently secured specimens, including two Chilkat blanket pattern-boards from Kluckwan. Other specimens secured by Mr Smith were 22 paddles from Alert Bay, a Nutka cedar-bark hat, etc.

Snethlage (E.) Zur Ethnographie der Chipaya und Curuahé. (Z. f. Ethnol., Berlin, 1910, XLII, 612-637, 4 fgs.) Treats of the two Tupian tribes of Pará (Brazil), the Chipaya and Curuahé. Dwellings (*malocas*), culture-relations (furniture, implements, food, hammocks, mats, clothing and ornament, hair-dress, feather-ornament rare, no tattooing, blue-coloring of lips, native weapons only bows and arrows; good boat-builders, preparation of food; fishing with *timbo*; monogamy general; treatment of sick; sensitiveness to cold marked; dances and ceremonies to receive strangers), relations with other tribes and whites, language (vocabulary of some 225 words, with many corresponding items in Yurúna and Mundurukú; also a few personal names). The Chipaya differs much from the Curuahé, the latter resembling more the Mundurukú. See Koch-Grünberg (T.).

Speck (F. G.) Some uses of birch bark by our eastern Indians. (Univ. of Penn. Mus. J., Phila., 1910, I, 33-36, 6 fgs.) Notes on Penobscot birch-bark canoe, pack-basket, cooking-vessels, "moose-call"; decorative designs (e. g. the double curve *motif*, rendered complex by added interior modifications in the center and at the sides,—the symbolism seems at first obscure).

— Notes on the Mohegan and Niantic Indians. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1909, III, 181-210, 4 pl., 4 fgs.) Treats of history (only 100 now left, none pure-blood; negro strain), local traditions (tale accounting for Papoose Rock), material life (wooden mortars, spoons, bowls, knives, pipes; basketry still manufactured of several types; bows and arrows; food; skunk-hunting), clothing and ornaments (women's leggings alone preserved), customs, etc. (clans and relationship-terms; burial; dance; green corn dance; death-song), shamanism (witch-tales, etc.; medical herbs), beliefs and folk-lore (dwarfs; ghosts,

- will-o'-the-wisp; scraps of folk-lore), myths (3 brief tales of Tcānāmīd, the trickster). On pages 205-206 the Scaticook Indians (14 now left) are briefly considered and on pages 206-210 the western Niantic formerly dwelling s. e. of the Mohegan on Long Island sound (outside of possible survivors among the Brothertons of Wisconsin, one woman is all of the tribe now living, —from whom the information here given was chiefly obtained).
- Stefánsson-Anderson Arctic Expedition** (Amer. Museum J., N. Y., 1910, x, 133-138, map.) Gives data in letters from Herschel id., Aug. 22, and camp near Toket pt., Oct. 16, 1909. Contains a few notes on Eskimo.
- Swanton** (J. R.) Some practical aspects of the study of myths. (J. Amer. Folk-Lore, Boston, 1910, xxiii, 1-7.)
- Taylor** (W. S.) Results of an art trip to the Northwest Coast. Mural decorations planned to show Indian industries. (Amer. Museum J., N. Y., 1910, x, 42-49, 2 figs.) Gives account of author's visit to Wrangell and Kluckwan to obtain material and sketches for a mural painting representing the weaving of the Chilkat blanket; and to Masset for a similar purpose in regard to the art-occupations of the Haida Indians. Also notes on the natives of the places visited. See Smith (H. I.).
- Tozzer** (A. M.) and **Allen** (G. M.) Animal figures in the Maya codices. (Pap. Peab. Mus. Amer. Arch. & Ethnol., Harv. Univ., Cambr., 1910, iv, 273-372, 39 pl., 24 figs.) Synoptic consideration of the meaning and occurrence of animal forms, zoological identification and ethnological explanation of animal forms. Covers much the same ground as the similar work of Seler (q. v.) but treats with more detail of the Maya side of the question, Dr Seler concerning himself more with the Mexican. The authors utilize the material in the stone carvings, stucco figures, fresco, etc., as well as that in the Maya Mss.
- "Turning Kogmollik" for science.** (Amer. Museum J., N. Y., 1910, x, 212-220, map.) Treats of the Stefánsson-Anderson expedition to the Kogmollik Eskimo of the Mackenzie delta and eastward, the leaders of which are now living "as Eskimo" among the Eskimo. At Coronation gulf and on Victoria Land to the north are "tribes wholly uninfluenced by the white race." Since 1906 the Eskimo of the Mackenzie delta, who would then hardly take pay for anything, have changed so that now "an Eskimo seldom remains permanently satisfied with the most liberal pay for services." Many photographs, a large series of head-measurements, data concerning the ceremonial language of the shamans, records of songs and tales, specimens, etc., are among the results of the expedition.
- Uhle** (M.) Peruvian throwing-sticks. (Amer. Anthropol., Wash., 1909, N. S., xi, 624-627, 3 pl.)
- Uhlenbeck** (C. C.) Ontwerp van eene vergelijkende vormleer van eenige Algonkin-talen. (Verh. d. k. Akad. v. Wetensch. te Amsterdam, Afd. Letterk., 1910, N. R., D. XI, No. 3, pp. v, 67.) Sketch of the comparative morphology of Ojibwa, Cree, Micmac, Natick, and Blackfoot, based on Baraga, Wilson, Lacombe, Horden, Maillard, Rand, Eliot, Trumbull, Tims, Müller, Sowa, Schoolcraft, Hulbert, Cuog, Adam, etc. Nouns, pronouns, and verbs are considered.
- Zu den einheimischen Sprachen Nord-Amerikas. (Anthropos, St Gabriel-Mödling, 1910, v, 779-786.) Adds to data in previous article on the literature of North American Indian languages further titles concerning Athapaskan, Algonkian, Siouan (notes on Catawba from Gatschet), Muskogean, "Aztecoid" (notes on Luisefio from Sparkman), Mariposan (Kroeber on Yokuts), Moquelumnan, Washoan (Kroeber), etc.
- Upham** (W.) The Kensington rune stone, its discovery, its inscriptions and opinions concerning them. (Rec. of Past, Wash., 1910, ix, 2-7, 2 figs.) Treats of alleged rune stone, discovered in August, 1898, by a Swedish farmer, about 3 miles N. of Kensington station on the Minneapolis, St Paul, and Sault Ste Marie R. R., Douglas co., Minnesota, purporting to be the record of an exploring expedition of Norsemen from Vineland in the year 1362. The stone is now in the Museum of the Minnesota Historical Society. According to Mr H. R. Holand and others, this is a genuine runic record; but the proof has not convinced many others.
- Valentine** (R. G.) The United States Indian Service problem. (So. Wkmn.,

- Hampton, Va., 1909, xxxviii, 678-683.) Address by Commissioner of Indian Affairs. Emphasizes need of corps of inspectors, real superintendents, and proper attention to health, schools, and industries. Stealing from Indians by whites must be made as much a breach of the moral code as the reverse.
- Vom Tocantins-Araguaya.** (Globus, Brnswgw., 1910, xcvi, 379-382.) Résumés, from the *Mouvement Géographique*, L. Thiéry's account of his 1901-1902 expedition in the Tocantins-Araguaya region of Brazil. Contains a few notes on the Carayá (p. 382) and Cayapó. The bad effects of contact with the whites (especially for Indian children) are noted. The Dominican missionaries among the Cayapó are praised.
- Waterman (J. T.)** The religious practices of the Diegueño Indians. (Univ. of Calif. Publ. in Amer. Arch. & Ethnol., Berkeley, 1910, viii, 271-358, 8 pl.) See *Amer. Anthropol.*, 1910, N. S., xii, 329-335, review by J. P. Harrington.
- Hudson Bay Eskimo. (Anthrop. Pap. Amer. Mus. Nat. Hist., N. Y., 1910, iv, 299-307, 8 fgs.) Notes on new collection from this area: specimens from old house-sites; three-pronged fish-spear; sewing implements; mouth-piece for drill-apparatus; decorated hair-ornament (notable variation in type); combs; *nuglatang* game; types of ornament.
- Will (G. F.)** Some new Missouri River Valley sites in North Dakota. (*Amer. Anthropol.*, Lancaster, Pa., 1910, N. S., xii, 58-60.)
- Willoughby (C. C.)** A new type of ceremonial blanket from the Northwest Coast. (*Ibid.*, 1-10, 4 fgs., 2 pl.)
- Wilson (G. L.)** Sinew arrowheads. (*Ibid.*, 131-132, 1 fg.)
- Wissler (C.)** Publications on the Indians of the Northern Plains. (Science, Lancaster, Pa., 1910, N. S., xxxii, 562-564.) Notes on Dr R. Lowie's *The Northern Shoshone* (1909) and *The Assiniboine* (1909) embodying investigations of 1906-1908; also Dr C. Wissler's *The Material Culture of the Blackfoot Indians* (1910). All are publications of the American Museum of Natural History (N. Y.).
- Woltereck (K.)** Indianer von Heute. (Globus, Brnswgw., 1910, xcvi, 90-91.) Notes on the reservation Indians of the United States (Pueblos, Navahos, Sioux, etc.), class of old and new civilization, work of the "Women's National Indian Association," Indian Schools (visited by author), etc.
- Aus dem Leben eines Sioux-Indianers. (*Ibid.*, 128-130.) Notes (from oral and written data) on the life and experiences of Dr Charles A. Eastman, "Ohiyesa," personally known to the author. Dr Eastman is a graduate of Dartmouth College and Boston University (Medical). He married in 1891 Miss Elaine Goodale.
- Woodworth (E. E.)** Archeological observations in South Dakota. (*Amer. Anthropol.*, Wash., 1910, N. S., xii, 128-131, 1 fg.)
- Work of the School of American Archeology.** (Rec. of Past, Wash., 1910, ix, 162-165.) Résumé of activities from *Bulletin* for February, 1910. The San Juan valley and the Rio Grande valley are the two general regions being investigated at present.
- Wright (R. R.)** The northern negro and crime. (So. Wkman., Hampton, Va., 1910, xxxix, 137-142.) Treats of statistics (difficulty of finding accurate basis for comparison), analysis of offenses (numerous convictions for petty offences hardly equal a conviction for a very serious offense. Historically negroes have had to prove their innocence. Credibility of negro witnesses has been often impeached. The crimes of the poor are generally their vices, which affect them more than they do the rest of the community. Poverty suffers even before justice.
- Yoffie (L. R.)** Yiddish folk stories and songs in St Louis. (Washing. Univ. Rec., St Louis, 1910, v, 20-22.) Stories are of two kinds, religious (dealing usually with the wonder-working power of a rabbi in some little Russian town,—the tales about Bal Shem Tov, the "Master of the Good Name," are legion; also leviathan stories, and tales of the river Sambatian in "Never never Land"; there is a proverb, "even the river Sambatian rests on the Sabbath").
- Zaborowski (S.)** Découverte, par M. Engerrand, d'une station de la pierre au Mexique. (Bull. Soc. d'Anthr. de Paris, 1910, vi^e s., i, 6-7.) Résumés, from the publication of the Geological Society of Mexico, M. Engerrand's

account of his discovery near Concepcion, in the State of Campeche, of a "station" of the stone age, "representing the quaternary man of this region." The flints are numerous and of Chellean and Achulean type.

— Les métissages au Mexique. (Ibid., 48.) Notes, after M. Engerand, that in the State of Yucatan, with a total population of only 200,000 there are now 600 Javanese families and a number of Koreans, besides Chinese.